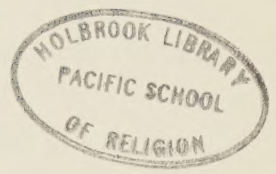


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LUCIFER.

A THEOSOPHICAL MAGAZINE.

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS.

FOUNDED BY

H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT & G. R. S. MEAD.

The Light-bearer is the Morning Star, or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star," equivalent to the Greek Φωσφόρος the name of the pure, pale herald of Daylight."—YONGE.

VOLUME XVII.

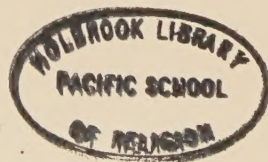
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LUCIFER.

ON THE WATCH-TOWER.

THE massacre of some Christian missionaries in China has again opened up one of the constantly recurring difficulties caused by the antagonisms between the religions of the world. Instead of regarding all religions as differently coloured rays from one Sun, as the result of the refraction of the one white Light in the prism of human intelligence, narrow-minded people belonging by birth to some special cult desire to induce all others to translate the universal symbols in one and the same way. They cannot understand that different translations may express the same idea, and that they might as well urge a German to leave off loving his Mutter and love his Mother, as insist that the Chinese or the Hindu shall resign his conceptions of DEITY for those of the European. Their intentions are good, but their actions are deplorable, and the zeal not according to knowledge of the Christian missionary has done more to discredit the CHRIST among Eastern peoples than even the low morality of the traders and marauders. The latter are obviously irreligious, but the missionary who denounces beliefs and practices he does not understand, and who pours foolish contempt on conceptions which are repellent to him because they are alien, stirs up bitterness and ill-will wherever he goes. Sometimes he is thoroughly devoted and self-sacrificing, and when he goes to savages he may be doing really useful work; but he is out of place and distinctly mischievous when he tries to teach people whose ancestors were familiar with lofty spiritual philosophies for millenniums before the Christian form of religion was dreamed of, people of whose literature he is for the most part profoundly ignorant, and whose dignity and religious feelings he unconsciously outrages at every turn. A

beef-eating, wine-drinking Englishman preaches religion to a Hindu, to whom the cow is a sacred symbol and who regards wine as a filthy and polluting decoction, and then wonders that his religious teaching is rejected with scarcely veiled contempt. In India the missionary is protected from the anger of the lower classes of the people by the ægis of the Government, and, troublesome as he often is, he is safe. But in China, where the people are fiercer and are also the rulers of their own land, he becomes occasionally the victim of an outburst of popular fury, most regrettable in truth, but easily to be understood. The tone of the English press towards missionary efforts, with the international complications they cause, has become distinctly hostile, and it may be hoped that the growth of public opinion will gradually affect those whose contributions make these efforts possible. It is worth noting that at a meeting of the Balloon Society lately held, at which Mr. Lewis Appleton lectured on "Missionary Enterprise in China," a resolution was moved as follows :

That this meeting desires to express its profound sympathy with the relations of the victims in the recent massacre in China, and also of horror and indignation at the perpetrators of the outrages, and trusts that the official inquiry now proceeding will be fair and impartial ; and that the Government of China will take strong steps in the future to prevent a repetition of such barbarous proceedings.

Probably all would feel sympathy with the victims of the massacre, yet there was a strong conviction that the expression of an opinion was needed other than that of sympathy with the victims, sympathy that might be held to extend to the missionary efforts themselves. An amendment was consequently moved :

That this meeting regrets exceedingly that English and American missionaries will persist in going to China and attacking the ancient and highly developed and orthodox religion of the Chinese.

The voting resulted in a tie, and the chairman gave his casting vote in favour of the amendment. Certainly no such vote would have been possible ten years ago, but the conviction is slowly spreading that the hoary religions of the East are to be treated with respect, and that each man's duty is rather to live his own religion than to attack the religion of another.

The Bishop of Ripon was preaching not long ago on the degeneracy of society, and he struck a note which is sadly needed, that of a higher conception of social duty; he would have each man regard his place in society as a social office to be faithfully filled for the common good, as an office held for the common service. Thus :

To the merchant he said, "Look upon yourself as a contributor to the well-being of humanity"; to the lawyer, "Do not regard your office as a stepping stone to other things, but as that of a minister of justice;" to the lady of fashion, "Abandon that pitiful art of making people miserable with a frown or happy with a smile, in favour of kindlier actions and nobler hearts;" to the teacher, "Not to regard his work as drudgery, but as a task which involves the future of the nation."

Omitting the "lady of fashion," and hoping that women with hearts and brains may soon become ashamed of such a title, we may see in these words the re-emergence of the old Âryan ideal of a State, in which definite functions in the national household were assigned to various classes. The merchant who regards his commercial enterprises as initiated and carried on for the public welfare is the typical Vaishya of old, whose glory is wealth, and who supports with his wealth—regarded as national treasure in his hands for administration—all the necessary social activities. So the lawyer who sees in himself a minister of justice is the typical Kshattrya, one of the ruling and administrative class, charged with the maintenance of internal order, the protection of the weak, and the curbing of the aggressive.



How great a gain it would be if we had a public opinion that regarded the faithful discharge of all duties as the common and obvious behaviour to be expected from every honourable man, so that any man who failed herein, who used his place in the social order for his own advantage regardless of others, or who being wealthy and highly placed did not freely labour for the general good, should be looked on as *déclassé*, as outside the pale of honourable people. There was a time in the world's history when this was so, and when in consequence contentment and prosperity reigned, but in modern civilisation the assertion of rights has taken the place of the discharge of duties, to the detriment of all classes alike.

The following appeared in the September number of the *Vâhan*, and as the question raised is of interest outside the limits of the European Section, I give it the wider publicity of LUCIFER. The matter would seem to be obvious enough, as the Theosophical Society can hardly be supposed to lay down rules as to the Societies to which its individual members may belong :

MEMBERSHIP IN OTHER SOCIETIES OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY.

Different members of the Theosophical Society have asked me whether it is competent for members to take up membership in Mr. Judge's Society, and one of these suggests that an answer should be made in the *Vâhan*. The President of the Theosophical Society and the General Secretary of the European Section are both out of England, and I have no right to give any official answer. I can only state my own opinion. The Theosophical Society, by its General Council, can regulate the relationship of its members to each other, but it has no authority to regulate the relationship of any of its members to the outside world. A member can belong to any Society he pleases, to the Psychical Research Society, the Balloon Society, the Royal Asiatic Society, etc., etc. Any interference with his liberty of action by the General Council would be an impertinence. If he secedes from the Theosophical Society, he naturally ceases to be a member of it, but if he holds its diploma, acknowledges its jurisdiction, and obeys its rules, he remains a member of it, though he should join every other Society under the sun. But obviously membership in any other Society, be its name what it may, does not make him a member of the Theosophical Society founded by H. P. B., and of which her colleague, Colonel Olcott, is the President-Founder. On questions of good sense, consistency and loyalty, each man must judge for himself, and his membership in the Theosophical Society does not place this responsibility in the hands of anyone else, nor has anyone the right to lay down conditions of membership in the Theosophical Society outside the Rules as made by the Society for itself, and as issued by its General Council.

ANNIE BESANT.

I mean no discourtesy in the phrase "Mr. Judge's Society," but am at a loss how to designate it distinctively in any other way, as the name "Theosophical Society in Europe" has always been used by the Theosophical Society as signifying its European Branches and members, is its designation in a legal deed of trust which enables property to be bequeathed to it, and stands as its recognised title in its Sectional Constitution and Rules. No member of the Theosophical Society can therefore fitly give its long-used name to a new body.

* * *

It is painful to find from the pens of men who "ought to be teachers," travesties of Eastern faiths that should be perpetrated only by the ignorant. Dr. Marcus Dods, the Professor of New

Testament Exegesis at New College, Edinburgh, has been delivering four lectures which have been subsequently published, and have already reached their sixth thousand. Early students of Eastern religions blundered sorely as to the meaning of Nirvâna and identified it with annihilation: they failed to grasp the distinction, ever present in the Eastern mind, between the permanent and the impermanent, and extinguished the whole man and not only his lower nature. But careful students have long corrected this error, and at the most ascribe only to some schools of Buddhism belief in final annihilation. Professor Max Müller, for instance, writes (*Nineteenth Century*, May, 1893, p. 779):

It is generally imagined, for instance, that Nirvâna, about which so much has been written, was a term coined by Buddha. But Nirvâna occurs in the *Bhagavad Gîtâ*, and in some of the *Upanishads*. It meant originally no more than the blowing out or the expiring of all passion, the calm after the storm, the final emancipation and eternal bliss, reunion with the Supreme Spirit (Brahma-Nirvâna), till in some of the Buddhist schools, though by no means in all, it was made to signify complete extinction or annihilation. Whatever Nirvâna may have come to mean in the end, there can be no doubt as to what it meant in the beginning—the extinction of the fire of the passions. But that beginning lies outside the limits of Buddhism; it is still within the old domain of Brâhmanism.

Writing on the Vedântic Philosophy and on the question whether the Soul retains personality, he remarks that:

Such a question is impossible for the true Vedântist. For terrestrial personality is to him a fetter and a hindrance, and freedom from that fetter is the highest object of his philosophy, is the highest bliss to which the Vedântist aspires. That freedom and that highest bliss are simply the result of true knowledge, of a kind of divine self-recollection. Everything else remains as it is.

Surely since Buddhism sprang from Brâhmanism, and the BUDDHA was preaching to Hindus, it is reasonable to suppose that, in using a well-known word, He used it with the well-known meaning. Yet Dr. Marcus Dods says:

Nirvâna, then, is the moral condition which accompanies the eradication of self-will, self-assertion, self-seeking, self-pleasing. And had this been the ultimate aim of Buddhism, nothing could have been worthier of human effort. But this moral self-renunciation is only a means to the great end of annihilation, extinction of self in every sense. Self is to be renounced, not that man may come into a loving concord with the will of God and with every living creature, but that he may himself escape the misery which inevitably accompanies all existence.

The moral condition of Nirvâna is attained in order that at death there may be no re-birth. The oil is withdrawn and the flame dies out, so that no other wick can be lit from it. Unconsciously it would, no doubt, be the moral attainment which satisfied high-minded Buddhists; but theoretically the moral attainment is not the ultimate end in view, but only the means by which the man attains to non-existence. He reaches the highest development, not to become serviceable to the world at large, but to pass away into nothingness. "He that hateth his life in this world, shall keep it unto life eternal"—that is the well-balanced, far-seeing, quiet enunciation of the real law of existence; but the Buddhist Nirvâna is a travesty of this, and magnificent as is the conception of man's highest moral state, it is stultified by the end for which it is to be attained.

And thus, though the framework of the Buddhist ethic is beautiful and all but perfect, the moving spirit of it is radically selfish. It not only professedly excludes all consideration of a higher will than a man's own, but it also excludes all idea of duty. It takes its departure from man's sense of misery, not from his sense of sin; it builds its well-proportioned and exquisitely-chiselled temple not on conscience, but on man's craving for happiness; and its ultimate aim is not to free men from inward evil, but to emancipate them from misery, that is, from existence.

It is difficult to conceive how such misconception as this can be possible. For apart from all questions as to the meaning of terms, there is the BUDDHA Himself, and how can anyone who remembers His life speak of the teaching He gave as leading a man to seek the highest attainment "not to become serviceable to the world at large, but to pass away into nothingness." Surely no man of the present Humanity has rendered such service to the world as He did, who was born to rule over men's bodies with imperial sway, and cast all aside that He might liberate their souls from bondage by the teaching of the Good Law. If the moving spirit of Buddhism be "radically selfish," words have no longer any meaning, and the Great Renunciation becomes a fantastic dream. Yet, alas! while we may blame Western scholars for their thoughtless misinterpretations of Eastern teachings, we know but too well that both Brâhmanism and its child Buddhism are but ill recommended by their modern representatives. The selfish seeking for mere liberation in the one, and the careless letting slip of the teaching of the permanence of the deeper "individuality" in the other, sharpen the weapons that else would fall but to be blunted on the silver armour of the great Religions.

Our Ceylon news came too late for insertion among "Activities," but I may mention here that, on August 14th, the foundation-stone of the rooms that are to serve as dormitories for the girls and as a library was laid by Mrs. Higgins, assisted by Mrs. W. de Abrew. These rooms are to be solidly built and roofed with tiles, and will form part of the main building. Accommodation has also been provided for friends visiting Colombo. Mrs. Higgins is showing rare tenacity and courage, and all will at least send her, I am sure, the assistance of kindly thoughts.

* * *

A few of our readers will be very much interested in reading the following words, to be found in *The Larger Sukhāvati-Vyûha*, xlv, 2:

Those by whom the LORD OF THE WORLD, the Enlightened and the Light-Giver, has been seen, and the Law been heard reverentially, will obtain the highest joy.

* * *

Light gives some statistics on cremation that show a considerable growth in common sense among the New England Americans. In 1885 only thirty-six bodies were burned instead of being buried, but during eleven months of 1894 no less than eight hundred and seventy-six were thus restored to their elements. The fouling of the earth by decaying matter and the poisoning of the atmosphere by the slow generation of unsavoury gases are a constantly growing danger to the well-being of the community, to say nothing of the psychical disadvantages resulting from this disposal of dead bodies. Ere very long, we may hope, all bodies no longer needed by their owners will be swiftly and innocuously dispersed by the purifying action of fire.

* * *

It is pleasant to notice that in India the spread of Theosophical study among Hindus seems to keep pace with the growing revival of Hinduism, now admitted and commented upon on all sides. Especially among the younger generation may this be seen, and young men's Associations are becoming centres of Theosophical activity. A Union at Saidapet, near Madras, for instance, has for

President Professor G. Krishna Prabhu, a pious and learned Hindu, who is also a member of the Theosophical Society, and it has been studying not only the Upanishads and the *Bhagavad Gîtâ*, but also *The Secret Doctrine*, *The Key to Theosophy*, the *Theosophical Manuals*, *The Voice of the Silence*, and other works. In this way true Hinduism is being vitalised in all directions, and more and more we may hope to see the ancient Religion manifesting its inherent beauties and shining forth with renewed lustre, undimmed by the modern accretions that have obscured its light. As this process continues, Indian spirituality shall again arise for the helping of the world, and the land dear to the hearts of all lovers of Religion shall again be a centre of spiritual life. No nobler service to the Motherland can be done by her younger sons than this re-establishment of the ancient faith, in the purity which was its glory when it was born as the eldest child of the Wisdom Religion.

ORPHEUS.

(Continued from p. 460.)

CHART OF THE ORPHIC THEOGONY.



Unaging Time.

The Primordial
Triad

The
One-Many-All



{ Universal Good
Universal Soul
Universal Mind

Super-sensible World.

| | | | |
|-----------------|--|-----------------------------------|---|
| Noëtic Triad | { Being [Vestibule of the Good] | Bound (Hyparxis—Father) [One] | { Æther Chaos Egg |
| | | Infinity (Power—Mother) [Many] | { Egg [Night] containing the Triple [The “Dragon God of Wisdom”] |
| | | Mixed (Mind—Son) [All] | { [Beauty] Phanes [Gt. Grandfather —Manifestor— [Truth] Ericapæus Animal Itself |
| | | | { [Symmetry] Metis |

| | | |
|------------------------|-----------|--|
| Noëtic-noëric Triad | { Life | { Essence “The Abiding” Supercelestial Place Life [Plain of Truth ; King- Intellect dom of Adrastia] |
| | | { Infinite Power Intelligible Life Celestial Arch Uranus “The Proceeding” [Heaven] [Grandfather] |
| | | { Intelligible Intellect “The Returning” Subcelestial Arch |
| | | |

| | | | |
|------------------------------|----------------|---|---|
| Noëric Triad [Hebdomadic] | { Intellect | Cronus—Saturn [Father] [and a septenary hierarchy] | { Curetic or Unpol- luted Triad [each a septenary hierarchy] |
| | | Rhea [and a septenary hierarchy] | |
| | | Zeus—Jupiter (Demiurgus) [and a septenary hierarchy] | |
| | | The Seventh Monad [The Separative Deity] Oceanus | |

| | | | | | |
|-----------------|---------------------------|---|--|--|-----------------------------------|
| Sensible World. | Super-cosmic Order | Demiurgic Triad | { Jupiter—Celestial Jupiter (Ruler of Inerratic Sphere) Neptune—Marine Jupiter (Ruler of Planetary Spheres) Pluto—Subterranean Jupiter (Ruler of Sublunary Region) | | |
| | | Zoogonic Triad | { Coric Diana Coric Proserpine Coric Minerva | | |
| | | Apollinical Triad | { Apollo, the Triple Sun Superessential Light Intellectual Light Sensible Light | | |
| | Liberated Order [Dodecad] | { Jovian Monad Vestan Monad | | { The Decad [completed by] Apollo or the Prophetic Life Mars or the Divisive Life Venus or the Amatory Life | |
| | Cosmic Order [Dodecad] | { Fabricative Triad—Jupiter Defensive Triad—Vesta Vivific Triad —Ceres Harmonic Triad —Mercury | | Neptune Minerva Juno Venus | Vulcan Mars Diana Apollo |

V. GENERAL OUTLINE OF ORPHIC THEOGONY.

THE ORDERS OF THE DIVINE POWERS.

IN order to understand the Ladder of the Powers and the emanation of the hierarchies of Hellenic theology, it is necessary to study the matter by the light of the perfected intellect and mystic insight of the great Neoplatonic revival, and by the help of the karmic links which united it to its Orphic source.

Thus Maximus Tyrius writes: "You will see one according law and assertion in all the earth, that there is one God, the king and father of all things, and many gods, sons of God, ruling together with him." (*The Dissertations of Maximus Tyrius*, trans. by Thomas Taylor, i. 5.)

And Aristotle remarks (*Metaph.* XII. viii.): "Our ancestors and men of great antiquity have left us a tradition, involved in fable, that the first essences are gods, and that the Divinity comprehends the whole of nature. The rest indeed is fabulously introduced, for the purpose of persuading the multitude, enforcing the laws and benefiting human life. For they ascribe to the first essences a human form, and speak of them as resembling other animals [living beings], and assert other things similar and consequent to these.

But if among these assertions, any one separating the rest, retains only the first, *viz.*, that they considered the first essences to be gods, he will think it to be divinely said; and it may be probably inferred that as every art and philosophy has been invented as often as possible, and has again perished, these opinions also of the ancients have been preserved as relics to the present time. Of the opinions of our fathers, therefore, and men of the highest antiquity, thus much only is manifest to us."

The above passage shows clearly that Aristotle believed in the growth and decay of many civilizations before his own time and also in the persistent tradition of religion through them all.

Taylor sums up the emanation of primal principles or monads, setting forth the septenary order of primal essences as follows (*Proclus on the Theol. of Plato*, pp. x. xi.): "According to this theology, therefore, from the immense principle of principles, in which all things causally subsist, absorbed in super-essential light, and involved in unfathomable depths, a beauteous progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult characters of Deity, all possessing an overflowing fulness of good. From these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature, and body depend: monads suspended from unities, deified natures proceeding from deities."

These are the roots and summits of the manifested Universe; each a monad from which all of its kind proceeds; all beings proceeding from the one Being, etc., and all bodies from the "vital and luminous" Body of the Universe. Thus we have a septenary scale.

1. The Ineffable.
- { 2. Being.
- { 3. Life.
- { 4. Intellect.
- { 5. Soul.
- { 6. Nature.
- { 7. Body.

Here we have a monad and two triads, which may very well be symbolized by the two interlaced triangles with the point in the centre.

The order is further subdivided into Triads. Thus we get (in *The Select Works of Plotinus*, Taylor, Introd., p. lxxi; Bohn's ed.):

THE TRIADS.

1. Primordial.
- { 2. Noëtic (θεοὶ νοητοὶ).
- { 3. Noëtic and also Noëric (νοητοὶ καὶ νοεροὶ).
- { 4. Noëric (νοεροὶ).
- { 5. Supercosmic (ὑπερκόσμοι).
- { 6. Liberated or Supercelestial (ἀπόλυτοι ἢ ὑπερουράνιοι).
- { 7. Cosmic (ἐγκόσμοι).

The numbers are only put for convenience and have no virtue or dignity in themselves; 2, 3, and 4, constitute the Supersensible World (Sansk. Arûpa Loka), while 5, 6, and 7, constitute the Sensible World (Sansk. Rûpa Loka). Each Triad is constituted according to three hypostases: (*a*) Hyparxis (or Father), (*b*) Power (or Mother), and (*c*) Mind (or Son). Zeus, the Demiurgic or Manifested Logos (the Brahmâ or Îshvara of the system) is the "Mind" of the Noëric Triad, and thus the Monad or Arche (Source) of all below. Therefore, to put it mathematically and neoplatonically:

The Demiurge: Sensible World:: The One:: Supersensible World.

The hypostases underlying each Triad subsist as (*a*) Being, (*b*) Life, and (*c*) Intelligence; and so also with regard to the first triad of orders (2, 3 and 4). Being "abides," Life "proceeds," and Intelligence "returns" or "converts." These are the preservative, creative, and regenerative (or destructive) powers of the Hindu Trimûrti, or Vishnu, Brahmâ and Shiva. The Noëtic Order, therefore, must principally subsist as to Being; the Noëtic and Noëric, as to Life; and the Noëric as to Intelligence—the keynotes of the three supersensible orders being respectively permanent Being, permanent Life, and permanent Intelligence. But each order in its turn is likewise triple, and thus the Noëric is termed "triply conver-
tive." But to proceed more to detail.

THE PRIMORDIAL TRIAD.

This Triad is beyond our present human conception, and is the reflection of that "thrice-unknown darkness" which is the veil of the Ineffable. As Taylor says (*Myst. Hymns of Orph.*, p. xxiv.): "According to the theology of Orpheus, all things originate from an immense principle, to which through the imbecility and poverty of

human conception we give a name, though it is perfectly ineffable, and in the reverential language of the Egyptians is a *thrice-unknown darkness*, in the contemplation of which all knowledge is refunded into ignorance."

For as Damascius writes (*On First Principles*): "Of the first principle the Egyptians said nothing, but celebrated it as a darkness beyond all intellectual conception, a thrice-unknown darkness (σκότος ἄγνωστον τρίς τοῦτο ἐπιφημίζοντες)."

For indeed "clouds and darkness are about Him", the brilliancy of the primal veil being too strong even for spiritual sight. Thus it is "darkness," but darkness transcending the strongest light of intellect. The first Triad, which is manifestable to intellect, is but a reflection of, or substitute for, the Unmanifestable, and its hypostases are: (a) The Good, which is superessential; (b) Soul (the World-Soul), which is a self-motive essence; and (c) Intellect (or the Mind), which is an impartible, immovable essence. But we are still in the region of transcendent ideality, or rather of that which transcends all ideals. The matter is one of great difficulty, and will be dealt with at length only when the present writer attempts an essay on the Theosophy of Proclus. Let us now pass on to

THE NOËTIC TRIAD.

The type underlying the triadic hypostases is what Plato calls (a) Bound, (b) Infinity, (c) Mixed; these being posterior to The One or The Good. Now this Mixed is also called Being (Proclus' *Theol. of Plato*, Taylor, p. lix.), or rather the Triad Bound, Infinity, and Mixed subsist in Being or Life (*ibid.*, i. 179). Now the Mixture requires three things, Beauty, Truth, and Symmetry (*ibid.*, 176), and all these are found in the Vestibule of The Good (*ibid.*, 177), but subsist primarily as to Symmetry (*ibid.*, 180). This mixture, then, is the ideal Kosmos or Order (Symmetry) of the Universe.

Each Triad of the Noëtic order is in its turn triadic, and Bound, Infinity and Mixed are the first Triad; (a) Bound is the same with Hyparxis, Father and Essence; (b) Infinity with Power; and (c) Mixed with Noëtic (or Intelligible) Life, the first and highest order of Gods; or, in other words, the essential characteristics of the

trinity are (*a*) to be or to abide, (*b*) to live, and (*c*) to energize intellectually.

But, says Proclus in his Scholia (*On the Cratylus of Plato, op. cit.*, add. notes, p. iii.): "Of the intelligible [noëtic] Gods the first genera, which are conjoined with *the one itself*, and are called occult, have much of the unknown and ineffable. For that which is perfectly apparent and effable cannot be conjoined with the perfectly ineffable, but it is requisite that the progression if intelligible [the Noëtic Order], should be terminated in this order, in which there is the first effable [the prototype of the Third or Manifested Logos], and that which is called by proper names. For the first forms are there, and the intellectual nature of intelligibles there shines forth to the view."

This is the third triad of the Noëtic Order; the "intellectual nature of intelligibles" meaning that the third Triad has in it the nature of the Mind or Intelligence, the root of the Noëtic Order, whereas the first and second triad are emanated severally according to Hyparxis and Power—the three severally corresponding to Father, Mother and Son.

Proclus then continues: "But all the natures prior to this being silent and occult, are only known by intelligence. Hence the whole of the telestic art energizing theurgically ascends as far as to this order." That is to say, that these orders belong to the contemplation of the higher Mind ("intelligence") alone. Man must be at one with the Mind if he would know these ineffable orders. And even to ascend to the last of the Noëtic Order requires the practice of theurgy, the equivalent of the Yoga-art of Indian mystics. Îshvara, the Logos, is only to be known in Ecstasis or Samâdhi.

And so of this Third Order or Logos, Proclus writes (*ibid.*): "Orpheus also says that this is first called by a name by the other Gods: for the light proceeding from it [Fohat in Northern Buddhism, Daivi-prakriti with the Vedântins] is known to and denominated by the intellectual [noëtic] orders. But he [Orpheus] thus speaks, 'Metis bearing the seed of the Gods, whom the Gods above lofty Olympus call the illustrious Phanes Protogonus.'"

With regard to this Light, or Life (the active power of Deity), Proclus quotes the Oracle in which the Powers exhort us "To understand the fore-running form of light," and thus explains it:

"For subsisting on high without form, it becomes invested with form through its progression; and there being established occultly and uniformly, it becomes apparent to us through motion, from the Gods themselves; possessing indeed an efficacious energy, through a divine cause, but becoming figured through the essence by which it is received."

It would be difficult to find a clearer statement with regard to this sublime cosmogony. But as Taylor admirably remarks in his Introduction to the *Parmenides* of Plato (*Plato's Works*, vol. iii.): "He then who is able, by opening the greatest eye of the soul, to see that perfectly which subsists without distinction, will behold the simplicity of the intelligible [noëtic] triad, subsisting in a manner so transcendent as to be apprehended only by a super-intellectual energy, and a deific union of the perceiver with this most arcane object of perception. But since in our present state it is impossible to behold an object so astonishingly lucid with a perfect and steady vision, we must be content, as Damascius well observes [see *Excerpta a Damascio*, a Wolfio, p. 232], with a far-distant, scarcely attainable, and most obscure glimpse; or with difficulty apprehending a trace of this light, like a sudden coruscation bursting on our sight."

Those are the "flashes" of illumination spoken of by Plotinus, the lightning glances of "Shiva's Eye." This illumination is sometimes referred to as the opening of the "third eye," which is said to have its "physical basis" in the pineal gland, now atrophied in the vast majority of mankind.

If then we would obtain such a sight we must "open the greatest eye of the soul," says Taylor (*ibid.*), "and entreat this all-comprehending deity to approach: for then, preceded by an adorned Beauty, silently walking on the extremities of her shining feet, he will suddenly from his awful sanctuary rise to our view."

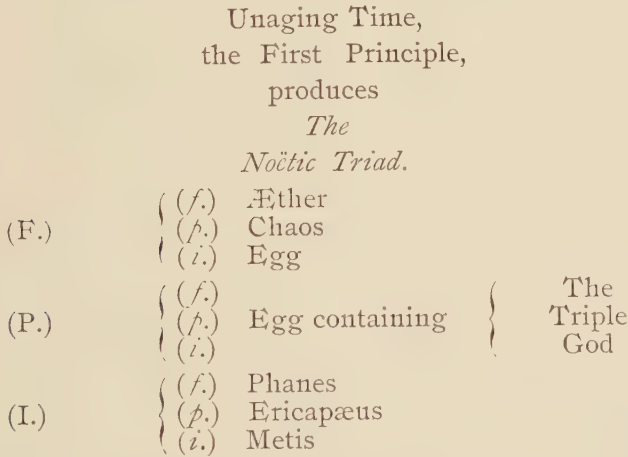
But even then what human words can reveal the vision; what phrases can tell how the One becomes Many, how the Unity becomes Multiplicity? For to use a Pythagorean phrase, this transcendent object is "void of number." As Damascius says (*ibid.*, p. 228): "And since this is the case, we should consider whether it is proper to call *this* [the Noëtic Triad] which belongs to it [the Ineffable] [*a*] *simplicity* (ἀπλότης), [*b*] *something else*, *multiplicity*

(πολλότης), and [*c*] *something besides this*, universality (παντότης). For that which is intelligible [noëtic] is *one, many, all*, that we may triply explain a nature which is one. But how can one nature be *one* and *many*? Because *many* is the infinite power of *the one*. But how can it be *one* and *all*? Because *all* is the every way extended energy of *the one*. Nor yet is it to be called an energy, as if it was an extension of power to that which is external; nor power, as an extension of hyparxis abiding within; but again, it is necessary to call them three instead of one: for one appellation, as we have often testified, is by no means sufficient for an explanation of this order. And are all things here [in the Noëtic Triad] indistinct? But how can this be easy to understand? For we have said that there are three principles consequent to each other: *viz., father, power, and paternal intellect*. But these in reality are neither one, nor three, nor one and at the same time three. But it is necessary that we should explain these by names and conceptions of this kind, through our penury in what is adapted to their nature, or rather through our desire of expressing something proper on the occasion. For as we denominate this triad *one, and many, and all, and father, power, and paternal intellect*, and again *bound, infinite and mixed*—so likewise we call it a *monad*, and the *indefinite duad*, and a *triad*, and a paternal nature composed from both these. And as in consequence of purifying our conceptions we reject the former appellations, as incapable of harmonizing with the things themselves, we should likewise reject the latter on the same account."

In brief, all words fall miserably short of the reality; the understanding of these highest realms is reserved for seers and prophets; philologers and sophists are without these precincts. Nor was the Noëtic Triad a fiction of the later Platonists, for the same Damascius (*On First Principles*, see Wolfii *Anecd. Græc.*, iii. 252) traces it back to Orpheus as follows: "The theology contained in the Orphic rhapsodies concerning the intelligible [noëtic] Gods is as follows: Time is symbolically placed for the one principle of the universe; but Æther and Chaos for the two posterior to this one; and Being, simply considered, is represented under the symbol of an Egg. And this is the first Triad of the intelligible [noëtic] Gods. But for the perfection of the second Triad, they establish either a conceiving or a conceived Egg as a God, or a white garment, or a

cloud ; because from these Phanes leaps forth into light. For indeed they philosophise variously concerning the middle Triad. But Phanes here represents intellect. But conceiving him over and above this, as father and power, contributes nothing to Orpheus. But they call the third Triad Metis as *intellect*, Ericapæus as *power*, and Phanes as *father*. But sometimes the middle Triad is considered according to the three-shaped God, while conceived in the Egg ; for the middle always represents each of the extremes, as in this instance, where the Egg and the three-shaped God subsist together. And here you may perceive that the Egg is that which is united ; but that the three-shaped and really multiform God is the separating and discriminating cause of that which is intelligible. Likewise the middle Triad subsists according to the Egg, as yet united ; but the third according to the God who separated and distributes the whole intelligible order."

Damascius tells us that this was the "common and familiar Orphic theology." We therefore get the following diagram of the Noëtic Triad, according to the Orphics, classified according to Father (F.), Power (P.), and Intellect (I.).



Damascius further tells us in the same place that, according to Hieronymus and Hellanicus, the Orphic theogony described the third principle symbolically as being "a Dragon, naturally endowed with the heads of a Bull and a Lion, but in the middle having the countenance of the God himself." This Power was portrayed with golden wings and denominated Time and Hercules. It was the

Karmic Ruler of the Universe, for "Necessity resides with him, which is the same as Nature, and incorporeal Adrastia, which is extended throughout the universe, whose limits she binds in amicable conjunction." This fourfold Power corresponds to the Lipika of the Stanzas of Dzyan. It is sufficient here to point to the vision of Ezekiel and the "four living creatures." "They four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upwards; two wings of every one were joined one to another, and two covered their bodies" (i. 10, 11). Later on we shall return to this interesting symbolism.

Thus Phanes (the "Manifestor") is called the "Animal Itself" (Proclus, *Theology of Plato*, VI. xvi.), and also the Forefather of the Demiurge, for, as we shall see later on, Zeus (the Demiurge) is the last Power of the Noëtic Triad, and as such the last Power of the Supersensible World; whereas Saturn (his Father) is the first Power of the Noëtic Triad, the paternal monad, who is the son of Phanes (the third Power of the Noëtic Triad)—Phanes evolving Saturn by means of the intermediate Triad, that acts as Power or Mother to the Paternal or Noëtic Triad. We now come to the middle Triad of the Supersensible World, the Noëtic and at the same time Noëric Triad, which depends from Phanes as its Monad or Arche.

THE NOËTIC-NOËRIC TRIAD.

This is by far the most difficult Triad to deal with, for it partakes both of the Noëtic and Noëric Triad, and yet is neither. As Damascius remarks of the Orphic theologians, "indeed they philosophise variously concerning the middle Triad." Its dominant characteristic is that it subsists according to Life or Power.

As Proclus tells us (*Theol. Plat.*, IV. iii.; Taylor, i. 231): "In the intelligible and at the same time intellectual [*i.e.*, the noëtic-noëric] order, each triad has essence, life and intellect; one indeed intelligibly and at the same time intellectually, but more intelligibly, so far as it is in continuity with the first intelligibles; the other intellectually and intelligibly, but more intellectually, because it is proximately carried in intellectuals; and another according to an equal part, as it comprehends in itself both the peculiarities. Hence the first

triad, that we may speak of each, was in intelligibles [the noëtic order] bound, infinity, and essence; for essence was that which was primarily mixed. But here [in the noëtic-noëric order] the first triad is essence, life and intellect, with appropriate unities."

It would be too long to follow out this interesting subject in the present place, and so we must reserve it for another occasion.

Each member of the Triad is, in its turn, triadic. The first subsists according to essence, life and intellect. The second subsists according to infinity, or infinite power, for the power of the cause which is generative of being, is infinity (*loc. cit.*, p. 167). Thus its characteristic is intelligible life, "the proceeding" (*loc. cit.*, p. 182). It is further said to be "parturient with multitude and the origin of separation" (*loc. cit.*, p. 181). The third subsists according to intelligible intellect. It is said to be "all perfect" and "folds into light in itself, intelligible multitude and form" (*ibid.*). It "converts the intelligible end to the beginning and converts the order in itself," therefore it is called "the returning" (*loc. cit.*, p. 182).

The Orphic Uranus, or Heaven, is placed in this Order, for Proclus tells us that: "Plato himself in the *Cratylus*, following the Orphic theologies, calls the father indeed of Jupiter [the Demiurge], Saturn, but of Saturn, Heaven" (*op. cit.*, IV. v.). Uranus is the Mind or Intellect of this order. Thus Phanes is the Forefather, or Great-Grandfather; Uranus the Grandfather; and Saturn, the Father of the Demiurge, who is, in his turn, the "Father of all"; the two latter belonging to the Noëric Order.

Now there are certain spheres or firmaments pertaining to this Triad. Thus the "Arch" which separates the Noëtic Order from the Noëtic-Noëric Order is called the "Supercelestial Place," the "Plain of Truth," or the "Kingdom of Adrastia" (*op. cit.*, IV. iv.). Whereas the "Celestial Arch," or "Heaven," is in the midst of the Triad; and the basis or firmament which separates this Order from the Noëric Order is called the "Subcelestial Arch." (See Taylor's "Concise Exposition of Chaldaic Dogmas according to Psellus," in his *Collectanea* of articles in the *European and Monthly Magazine*, p. 39, note).

This Plain of Truth is referred to by Maximus of Tyre in the following beautiful passage (*Dissertation I.*, "What God is according to Plato"):

" 'This is indeed the enigma of the Syracusan poet (Epicharmus),

" ' 'Tis mind alone that sees and hears.'

" How, therefore, does intellect see, and how does it hear? If with an erect and robust soul it surveys that incorruptible light, and is not involved in darkness, nor depressed to earth, but closing the ears, and turning from the sight, and the other senses, converts itself to itself. If forgetting terrene lamentations and sighs, pleasure and glory, honour and dishonour, it commits the guidance of itself to true reason and robust love, reason pointing out the road, and presiding love, by persuasion and bland allurements, alleviating the labours of the journey. But to intellect approaching thither and departing from things below, whatever presents itself is clear, and perfectly splendid, and is a prelude to the nature of divinity, and in its progression, indeed, it hears the nature of God, but having arrived thither, it sees him. The end, however, of this journey is not Heaven, nor the bodies it contains (though these indeed are beautiful and divine, as being the accurate and genuine progeny of divinity, and harmonizing with that which is most beautiful), but it is requisite to pass even beyond these, till we arrive at the Super-celestial Place, the Plain of Truth, and the serenity which is there;

" 'Nor clouds, nor rain, nor winter there are found,

' But a white splendour spreads its radiance round.'

(*Odyss.*, iv. 566 ; vi. 43, *seq.*)

" Where no corporeal passion disturbs the miserable soul, and hurls her from contemplation by its uproar and tumult."

Plutarch in his *Morals* ("On the Cessation of Oracles," xxii.) recounts a conversation which one of his friends had with a certain mysterious stranger (see my article "Plutarch's Yogî," LUCIFER, ix. 296), who spoke of a certain symbolical triangle as follows: "The area of the triangle is the common hearth of all, and is called the Plain of Truth, in which the logoi and ideas and paradigms of all things which have been and which shall be, lie immovable; and the Eternity [lit., æon] being round them [sci., the ideas], Time flows down upon the world like a stream. And the sight and contemplation of these things is possible for the souls of [ordinary] men only once in ten thousand years [*i.e.*, at the end of a certain cycle], should they have lived a virtuous life. And the highest of our initiations here below is only the dream of that true vision and

initiation; and the discourses [sci., delivered in the mysteries] had been carefully devised to awaken the memory of the sublime things there above, or else were to no purpose."

But we must leave this deeply interesting theme and turn our attention to

THE NOËRIC TRIAD.

The peculiarity of the Triad is that each member is subdivided into a hebdomad or septenary. The Triad consists primarily of Father (F.), Mother or Power (P.), and Son or Intellect (I.), *viz.* :

(F.) Cronus.

(P.) Rhea.

(I.) Zeus.

—that is to say, of (*a*) a noëtic paternal monad, constituting seven such monads; (*b*) a monad of life, constituting seven vivific monads; and (*c*) of a monad of intellect, constituting seven demiurgic monads.

But conjoined with Rhea there is another triad called the Curetic or Unpolluted Triad, for their Powers are pure and virgin according to their name (from *κόρος* = virgin), each of the triad being also hebdomadic. These may be compared to the Kumâras of Hindu mythology (the word *kumâra* also signifying virgin), who were also seven in number. The permutations and combinations are worked out by Proclus (*Theol. of Plato*, V. ii.) and the final result comes to seven septenaries or forty-nine—the forty-nine "Fires" of *The Secret Doctrine*.

As Proclus says (*Theol. of Plato*, V. iii.): "Plato, following Orpheus, calls the inflexible and undefiled triad of the intellectual [noëric] Gods Curetic, as is evident from what the Athenian guest says in the Laws, celebrating the armed sports of the Curetes, and their rhythmical dance. For Orpheus represents the Curetes, who are three, as the guards of Jupiter [Zeus]. And the sacred laws of the Cretans, and all the Grecian theology, refer a pure and undefiled life and energy to this order. For τὸ κόρον, *to koron*, indicates nothing else than the pure and incorruptible. Hence we have before said that the mighty Saturn [Cronus], as being essentially united to the cause of undefiled purity, is a pure intellect. The paternal Gods [Cronus, Rhea, Zeus] therefore are three, and the

undefiled Gods [the Curetes] also are three. Hence it remains that we should survey the seventh monad."

This "seventh monad" is, however, not named, for it has to do with the mystery of the "fabulous exections" (*i.e.*, exsections or "cuttings off," dismemberment), for Plato thought "that such like narrations should always be concealed in silence, that the arcane truth of them should be surveyed, and that they are indicative of mystic conceptions, because these things are not fit for young men to hear." This seventh monad is called the "separative deity" and has to do with what has been called the "Secret of Satan." But Plato "assents to such opinions being narrated to those who are able to penetrate into the mystic truth, and investigate the concealed meaning of fables, and admits the separation of wholes, whether (mythologists) are willing to denominate them exections for the purpose of concealment, or in whatever other way they may think fit to call them."

And there we must leave the subject for the present. The Goddess Rhea stands between her father and husband Saturn, and her son and husband, Jupiter. She is "the stable and united cause of all intellectuals, and the principle and original monad, abiding in herself, unfolding into light all intellectual multitude, and again convolving it into herself and embosoming her progeny" (*loc. cit.*, xi.). She is therefore said to stand in the midst between the two fathers (Saturn and Jupiter) "one of which collects, but the other divides intellectual multitude" (*ibid.*). This symbolized the polarizing force of the Third Logos, the fohatic action of the creative energy.

The noëric Curetic triad depends on the Mother Rhea, who is then called Core (the Virgin Mother). And her reflection in the next order is Minerva clad in the breastplate of righteousness, just as are the Curetes.

Of Jupiter the Demiurge it would be too long to speak in this place, for it would be necessary to analyse the *Timæus* of Plato, and, more important still, Proclus' Scholia on the *Timæus*, a task which must be postponed until we treat of the Theosophy of the Greeks according to Proclus. Jupiter is the Demiurge or last monad of the Noëric Order and so of the Supersensible World; he is the "father of Gods and men."

G. R. S. MEAD.

(*To be continued*).

THE DOCTRINE OF THE HEART.

(Continued from p. 488.)

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. The series commenced in the May number of LUCIFER.—ANNIE BESANT.]

IN this mundane sphere of ours, as on all planes of existence, night alternates with day—there is shadow beneath the lamp itself. And yet how strange that men of culture and erudition should fancy that with the advancement of Science, of gross materialistic Science, all misery, individual, racial, and national, will cease for ever and ever; diseases, droughts, plagues, wars, inundations, nay, cataclysms themselves, will all be things of the remote past!

The interest that we have in all the affairs of this elusive sphere belongs only to the emotions and the intellect, and cannot touch the Soul. So long as we identify ourselves with the body and the mind, the vicissitudes which overcome the Theosophical Society, the dangers which threaten its life or solidarity, must have a depressing, nay, sometimes almost a frenzied influence upon our spirits. But as soon as we come to live in the Spirit, to *realise* the illusory nature of all external existence, the changeful character of every human organization, and the immutability of the Life within, we must, whether the brain-consciousness reflect the knowledge or not, feel

an inward calm, an unconcernedness, as it were, with this world of shadows, and remain unaffected by the revolutions and irruptions of that world. Once the Higher Ego is reached, the knowledge that the Laws and Powers which govern the universe are infinitely wise becomes instinctive, and peace in the midst of outward throes is inevitable.

Roughly and broadly speaking, on the plane we live upon there are three standpoints of looking at human misery in general. We may regard it, for instance: (1) As a test of character, (2) as a retributive agency, and (3) as a means of education, in the largest signification of that word. From all these points of view, I fancy the "deadness" [experienced by all aspirants at times] stands to acute pain in very much the same relation as solitary confinement to imprisonment with hard labour. The illustration is, no doubt, a very crude one, but it seems to me very suggestive, and I have invariably found analogy to be of great help in the comprehension of abstract and subtle propositions; hence this plan of explaining things. Again, all the forces here are working towards the evolution of perfected humanity, and it is only by the harmonious development of all our higher faculties and nobler virtues that we can attain perfection. And this harmonious development is possible only by the proper exercise of those faculties and virtues, while this exercise in its turn requires *particular conditions* for each distinct attribute. *Positive* intense suffering does not either test or repay or bring into play the same capacities and merits of mankind as a dull dreary void within. Patience, passive endurance, faith, devotion, are far better developed under a mental gloom than during an active, hard struggle. The law of action and reaction holds good on the moral plane, and the virtues evoked by this mental "numbness" are those best fitted to combat and overcome it; and these are certainly not the same with which you confront actual pain, however excruciating. One word more on this point, and I shall pass on. This state of mind indicates that the pilgrim is on the borderland between the known and the unknown, with a distinct tendency towards the latter. It marks a definite degree of spiritual growth, and points to that stage where the Soul in its onward march has vaguely, yet unmistakably, realised the

illusory character of the material world, is dissatisfied and disgusted with the gross things it sees, and knows and hankers after things more real, knowledge more substantial.

The above explanation, though very succinct and desultory, will I hope satisfy you as to the utility of *vairāgya*—of the feeling of the absence of all life and reality in both yourself and the world around you—in the economy of Nature, and show how it serves as a touchstone for firmness of mind and singleness of heart, how as a punitive measure it antidotes intellectual egoism—the philosophical blunder of identifying the Self with the personality—the folly of seeking to nourish the Soul with gross material food, and how, moreover, it develops, or rather tends to develop, true faith and devotion, and awakens the higher Reason and Love of the Divine.

From the highest to the lowest, life is an alternation between rest and motion, between light and darkness, between pleasure and pain. So never allow your heart to sink into despair or to be carried away by any adverse current of thought. You have proved to yourself intellectually, and are now actually experiencing, the shadowy, unreal character of things perceptible by the organs of sense or even by the mind, and the ephemeral nature of all physical and emotional enjoyments. Hold fast, therefore, to the path which will bring you to a view of the real life, however rugged the regions through which it leads, however destitute the deserts across which it now and then winds. Above all, have faith in the Merciful Ones, our Wise Masters, and devote yourself heart and soul to Their service, and all will come out well.

All that is needed for the weeding out of any vice is:

- (1) An accurate knowledge of the vice itself;
- (2) A recognition—a keen feeling, that it is a *vice*, that it is foolish to entertain it, and that it is worthless; and, lastly,
- (3) The will to “kill it out.”

This *will* will penetrate into the sub-conscious sphere where the vice dwells, and slowly but surely erase it.

Real tranquillity of mind is never the product of indifference

and nonchalance, but can only proceed from an insight into higher and deeper wisdom.

A disciple, however humble, of Their High Lodge, has to live in the *Eternal*, and his life *must* be a life of *Universal Love*, or else he must abandon his higher aspirations. The active service which every disciple has to do to the world is different for different classes of students, and is determined by the peculiar nature, disposition, and capacity of the individual. You of course know that, so long as perfection is not achieved, variety has to be maintained even in the mode of service a chelâ must render.

It is simply impossible to overestimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love Truth, seek Truth, and live Truth; and thus alone can the Divine Light, which is Truth Sublime, be seen by the student of Occultism. Where there is the slightest leaning towards falsehood in any shape there is shadow and ignorance, and their child, pain. And this leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here that the struggle for existence is in full sway, and it is therefore here that cowardice and dishonesty and fraud find any scope.

The "signs and symptoms" of the operation of this lower self can never remain concealed from one who sincerely loves Truth and seeks Truth and has devotion to the Great Ones at the foundation of his conduct. Unless the heart is perverse, doubts as to the righteousness of any particular act will never fail to find articulation, and then the true disciple will ask himself: "Will my Master be pleased if I do such and such a thing?" or "Was it at His bidding that I have moved in this way?" And the true answer will soon come up, and then he will learn to mend his ways and harmonise his wishes with the Divine Will and thereafter attain to Wisdom and Peace.

Theosophy is not a thing which can be thrust and hammered *volens volens* into anybody's head or heart. It must be assimilated

with ease in the natural course of evolution, and inhaled like the air around us. Otherwise it will cause indigestion, to use a vulgar expression.

Beginning to feel the growth of one's soul, one realises the calm that no outward events seem to touch. This, again, is the best proof of spiritual development, and one who feels this, however slightly and vaguely, need not care for any Occult phenomena. From the very beginning of my novitiate I have been taught to rely more upon the calm within than upon any phenomena on the physical, astral, or spiritual planes. And, given favourable conditions and strength in oneself, the less one sees of phenomena, the easier it is to make real and substantial spiritual progress. So my humble advice to you is to devote your attention ever to the growing calm within, and not to wish to know in detail the process by which the growth is effected. If you are patient, pure and devoted, you will know all in time, but remember always that perfect and resigned contentment is the soul of spiritual life.

Spiritual progress is not always the same as goodness and self-sacrifice, although these must in due season bring about the former.

It is true that there is in the desire to win the affection of people around one, a tinge of personality which, if eliminated, would make one an angel; but one has to remember that for a long, long time to come our actions will continue to be tinged slightly with a feeling of "Self." It must be our constant endeavour to kill this feeling as far as possible, but so long as self must show itself in some way, it is much better that it should exist as an inappreciable factor in conduct which is gentle, affectionate and conducive to general welfare, than that the heart should be hardened, the general character rendered angular, the "self" manifesting itself in far less attractive and lovely colours. By this I do not for a moment suggest that efforts should not be made in washing out this faint stain, but what I mean to convey is that the soft and lovely drapery in which the mind clothes itself should not be cast into the fire, simply because it is not one of immaculate whiteness. We have to bear in mind that all our actions are more or less the result of two

factors, a desire for self-gratification, and a wish to benefit the world—and our constant effort should be to attenuate as far as is possible the former element, since it may not, till the germ of personality ceases to exist, be completely eliminated. That germ can be killed by processes which the disciple learns as he progresses, by devotion and good actions.

The Masters are always near those of Their servants who by complete self-abnegation have devoted themselves body, mind, and soul to Their service. And even a kind word to these does not go unrequited. In times of severe trials They, in accordance with a beneficent law, let the disciple fight his or her own battle without help from Them; but anyone who encourages Their servant to stand firm, has his reward without a doubt.

Keeping serene and passionless, there is no doubt that, as the days pass by, one is coming more and more within that influence which is the essence of life, and some day the disciple will be surprised to find he has grown wonderfully without knowing and perceiving the process of growth. For truly the Soul, in its true blooming, “grows like the flower, unconsciously,” but gaining in sweetness and beauty by imbibing the sunshine of Spirit.

A *combative* loyalty to any person or cause is hardly commendable in a disciple, and is certainly no indication of spiritual progress.

The first step, in almost every case, has the effect of disturbing a nest of hornets. All the odd items of your evil Karma crowd around you thick and fast, and would make one with less steady feet feel giddy and shaky. But one, whose sole object is to lay down, if it need be, his life for the sake of others without caring for self, has nothing to fear. The very jolting in the ups and downs of this vortex of miseries and trials gives one strength and confidence, and forces the growth of the Soul.

Remember that the suffering a disciple has to undergo is an integral portion of his training, and flows out of his desire to crush the personality in him. And, at the end, he will find the flower of

his Soul blooming the more charmingly for the storm it has braved, and the love and mercy of the Master more than compensating for all he has suffered and sacrificed. It is only a trial for the moment, because at the end he will find he has sacrificed nothing and gained all.

Love, on the highest plane, reposes on the serene heights of joy alone, and nothing can cast a shadow on its snowy eminence.

It is stated somewhere that you cannot see the Gods, you can only recognise a colour; therefore the colours are only symbols to our present state of consciousness. The rainbow, what is it? The sunlight (emblem of the Logos) passing through myriads of raindrops, a division of water into units, breaks up the ray of pure white light into seven aspects of colour and consciousness—the seven Hierarchies. As the colours are the seven aspects of the one pure light, so are the states of consciousness seven aspects of the One, constituting the perfect “bow.” As soon as the rain ceases there is no longer division in the shape of drops or units, the colours are gone. There remains the pure white light, Purusha, the Spirit, and the water, chaos, or Mûlaprakriti.

We are the drops, and each drop shows the colours in miniature as well as the myriads of drops. If there were no division of water into drops there would be no rainbow. The sun might pour its rays of light for ever into the sea without the bow manifesting, but when that water is drawn up towards the light in the shape of vapour which has left its grosser saline particles behind, it condenses into the condition of individual units. Then the rays of light (or Spirit) permeating it, you see the colours of the Hierarchies manifested through it. And vivified by Jîva, the life principle from the sun, it falls to earth in life-giving showers.

The bow appeared, when? It is stated in Genesis that it appeared after the flood, and *The Secret Doctrine* teaches that the flood is a symbol of the creation of the present earth and the Fourth Race. You see the allegory perfectly fits in its place. Again, how true is it that the “bow” is the bridge leading to the Logos. We can only reach the perfect Light through the colours, the Hierarchies, and, being one with the Seven, we are that Light. C. W. S.

TWO HOUSES.

(Continued from p. 469.)

CHAPTER VI.

DURING the days that ensued Vanoni made no allusion to their quarrel. He was very attentive to Jessamy; he told her she looked white and ill and took her down the river to Maidenhead and Bray. He hired a carriage and made her drive. He feared that the girl, resenting his anger, might refuse to submit to his authority, and keep her earnings for herself; and if she did, he had no remedy, and he knew it. He knew that he had played upon the fears of an over-wrought and sensitive nervous system; he knew that Jessamy might realise this, and throw off the yoke; therefore he soothed her, and strove to calm her distress at the disappearance of her powers of astral vision. They did not return; she kept her promise, and sick at heart wove a tissue of falsehoods at the house of Lady Thurston; described a fancy picture which was instantly recognised by a lady present as a scene of her own life, and went home to cry herself to sleep. After that she grew reckless; careless of how much she degraded herself by untruth. She began to take a desperate pleasure in her own readiness of invention—a miserable pride—and if she ever wavered, Vanoni's threat to return her to the authority of Mrs. Arden sufficed to bring her trembling and pleading to his feet.

It was towards the conclusion of the London season that she sat listlessly in her rooms looking at the paper. There were some book reviews on the inner sheet, and she began to read them. It was a paper that had the character of being merciless in its criticism; she was therefore surprised to read half a column of unqualified laudation of an anonymous author. The book reviewed was a collection of poems, some of which were quoted, and Jessamy's eyes

fell on one of the quotations. She read, and let the paper skim to her feet.

"He has made them listen at last," she said aloud—"Oh! Carol, I am glad."

She had thought seldom of Carol Rowe, but now she fell to musing upon the friend of her Red Cross Court days. Carol had forgotten her, and she in a measure had forgotten him. She read all the extracts, and the enthusiastic hailing of the new poet; then she sent out for the book, and sat reading it till late in the afternoon.

There were the poems that he had read to her in the bare garret; he, a thin, hungry-looking, eager-eyed boy, in shabby clothes and patched boots; she, a little ragged girl, crouched at his feet. She knew the lovely lilt, the spontaneity of nearly all the verses; but there were two poems she did not know, and she thought they spoke with a stronger voice; the calm of an ineffable and unyouthful peace spake in them and they sounded like the voice of some prophet on a spiritual Patmos, viewing things unspeakable. They stirred her with vague reminiscence, a sense of a lost power, a lost vision, towards which she groped.

Why had Carol published anonymously? Now, surely, his name would be known.

She rose, put the book away, and went to dress; she was going to the house of Lady Thurston, who had "taken her up" with vigour.

She had known Lady Thurston in her old life; and to see her under her present circumstances filled her with a species of reckless, incredulous and half-hysterical mirth.

Vanoni called for her, and the *soi-disant* brother and sister set forth together. There were few people at Lady Thurston's, and as she entered, Jessamy was conscious of an extraordinary thrill, a sensation as though she had received a slight electric shock, a feeling that she had never experienced save on the occasion when Vasarhély laid his hand on her arm. Was Vasarhély here? She looked round and could not see him, but she heard his name spoken by Lady Thurston.

"A most extraordinary and deeply interesting person," she was saying, rather gushingly. "He is abroad, and has a most exquisite place on the shores of the Mediterranean. He invites only the

chosen few there. When he wrote to me and asked me to be kind and hospitable to Mr. Rowe, of course I was delighted."

"Is he his secretary?"

"I suppose so; or helps him in some way. I understand that it is Mr. Vasarhély's business that has brought him to London. Ah! Miss Vanoni, I am delighted to see you. You know everyone here, I think, save Mr. Rowe."

"If it is Mr. Carol Rowe," said Jessamy tremulously, "he is an old friend of mine."

"Really! Oh! that is delightful, to be the means of re-introducing old friends! We are eagerly anticipating your seeing the most wonderful things for us, Miss Vanoni. Ah! here is Mr. Rowe."

Carol had issued from a conservatory at the end of the room. He was clad in ordinary evening dress, but in that conventional attire there was something strangely striking about him. His once brilliant, eager eyes were brighter than ever, but neither eager nor restless. They had a marvellous similarity to those of Vasarhély, and Jessamy felt an awestruck sense of aloofness from her old friend; but, as he saw her he smiled, and with the smile the aloofness vanished. The light that lit that smile seemed to flow forth to meet the light that gleamed from her own eyes.

"Carol," said Jessamy.

Carol made a slight pause, and then said quietly—

"Teresa."

Jessamy's pale face flamed—her eyes drooped. The voice of Carol Rowe, calling her by that name, hurt more than red-hot irons searing her white skin would have done. She extended her hand, he took the cold trembling fingers, and again she felt the slight thrill and shock. For one moment it appeared to her as though the meeting hands struck forth flame—roseate, yellow, white—it was only for a moment, and no one else appeared to note it; but this had never been so in the old days, and she was conscious of a change in Carol—though she could gather that he did not produce any impression of being specially remarkable upon the others; Vanoni's was a far more striking personality. She lifted her eyes to the face of Carol.

"I have read—" she began, and stopped; for Carol, smiling, slightly shook his head. Jessamy raised her eyebrows—

"A secret?" she whispered. "But I must congratulate you, Carol. Come and see me. You will come?"

Her voice pleaded.

"I have come to London to see you, dear," said Carol gently. "Shall you be alone to-morrow?"

"I will be. Oh! Carol, I need—"

"Did you need me?"

"Perhaps—I need some one, God knows! To-morrow, then."

He turned away, and Lady Thurston produced the crystal.

"I do not know whether I can see anything," said Jessamy nervously.

Her heart said that she could not bear to lie before Carol Rowe. She took the crystal—looked into it—and laid it aside.

"No," she said, "I cannot see."

There was a chorus of disappointment. Vanoni approached.

"Let us alter the conditions," he said—"Turn the lights lower; let me sit behind my sister, and lay my hand on her head."

His suggestions were complied with. He sat down behind her,

"Have you forgotten your promise?"

"No—but—not to-night—not just to-night."

"Just to-night," whispered Vanoni.

"No, please—spare me this one night."

"Not to-night of all nights."

"Why?"

"Because I do not choose that you should break your promise."

"I will not lie to-night."

Vanoni brought his lips close to her ear.

"I am going to count three," he said. "If you have not obeyed me before I utter the last word, I will take you away at once, and you can guess to what destination. One—two—"

"I—I—can see," faltered Jessamy.

There was a rustling murmur from the audience, and during the space of half-an-hour the unhappy girl sat, weaving pictures from her imagination, Vanoni's hand resting lightly upon her black hair. She was bathed in cold perspiration—her hands were trembling—her cheeks burned. At length she stopped and groaned.

"I can see no more," she said faintly. Vanoni removed his hand, and the lights were turned up. Jessamy rose, with a sensa-

tion of being swung out—far out into space—while beneath her raged a sea of scarlet flame, whence peered malignant faces.

Carol Rowe crossed the room.

“I am sure that you are tired,” he said.

“Yes,” said Lady Thurston, “pray take Miss Vanoni to have some wine, or something to restore her.”

She led the way to the room where refreshments were waiting. Carol drew Jessamy’s little cold hand through his arm, his manner was quiet, grave, almost tender; he put her into a comfortable chair, and waited on her assiduously and silently—he made no comment upon her gifts of vision. He was very sympathetic, but his silence thrilled through her, and jarred upon her strained nerves. If he thought her a liar, surely he would not be so tenderly considerate; for she knew Carol’s intolerance of hypocrisy; she had heard his fiery denunciations of deception in the old days. Yet why did he not speak?

“You will come and see me to-morrow?” she said feebly.

“Yes—I want to come, if I may.”

They said no more; Carol led her to the carriage and wrapped her cloak round her. He looked down at her.

“It is damp,” he said, “it has been raining. Our English summers are chilly. Take care of the cough, dear. Good-night.”

Vanoni entered the carriage, and they drove away.

“Why did you hesitate to-night?” asked Vanoni sharply. Jessamy sat up and clenched her hands.

“Do not speak to me,” she said. “If you speak—if you say another word, I will tell everyone whom I fooled to-night that I have been deceiving them for weeks, and that you knew it.”

“And go back to your grandmother?”

“No—I shall kill myself. Don’t speak to me; don’t worry me to-night—or I shall go mad.”

Vanoni was startled. He remained silent. He entered her rooms with her, and held out his hand.

“Come, Jess, let bygones be bygones. Shake hands; good-night.”

Jessamy threw herself into a chair, lay back, gathered her cloak round her, and shut her eyes.

“Leave me alone,” she said bitterly, “I am sick of the sight of

you—sick of the thought of you—sick of myself—sick of life—go!”

“But—”

“Go, I say—I am not the child I look; I am a woman, a wretched, sinful, half-mad woman—go!”

Luigi Vanoni stared at her, at the slender figure, in its straight black velvet dress, the pale pearly-green silky cloak gathered and held by one of the long thin hands, the little white face, the lips tightly set, the closed eyes, the thick curly hair worn loose and rather short, framing the pallor of the face. He walked downstairs.

“There *is* something queer about that child,” he muttered, “I wonder whether her mad tale—pshaw! the girl *must* be lying, unless she’s insane.”

Jessamy lay still, the cloak wrapped round her. The lamp waxed dim—flickered—went out, and she still sat there in the darkness. As the morning dawned she sat up, opened her eyes, then rose and entered her bedroom. It looked East, and she opened the shutters and watched the dawn. At length she sank down slowly on her knees, and raised her clasped hands to the Eastern sky.

“If there be any God in all the world,” she said aloud, “if there be any force to aid a weak, foolish sinner—help me, or show me how to help myself.”

She was startled by a sharp rattling sound. A book had fallen from the little table beside her bed. She stooped and picked it up.

“Carol!” she whispered, “Carol!” She laid the book down, threw herself upon the bed and slept. She rose late and sat languidly waiting for Carol. She felt very tired, very ill, and for the first time the thought of a severance of the knot of her difficulties by a natural death occurred to her. It seemed to be a long time before she heard a knock and ring, and the servant announced “Mr. Rowe.”

Carol entered. He took her hands and held them, and neither spoke. Carol broke the silence first.

“Jess,” he said, “your eyes are tired, you did not sleep last night.”

“No—I didn’t. Please do not talk about me.”

“Why not?”

“Because I am not an edifying subject. Sit down, Carol. Tell me why you are keeping the authorship of that book a secret.”

Carol sat down.

"Because my duty is to help my brethren, not to take the credit for it."

"Carol!"

"Oh! I know! I used to thirst for fame, didn't I, Jess? Soon after that I found out that if I was to be of any use at all, I must deny myself that until I have more knowledge than I have now."

"Knowledge?"

"Yes—there is not one man in a thousand who can stand flattery—not one in a million who can stand power. I write—I work—and I will try to give the glory, if there is any, where it righteously belongs."

"Where does it belong?"

"To you."

"To me? What do you mean?"

"To you, quite as much as to me."

Jessamy knitted her brow.

"You do not understand that speech? It's not my wisdom—it is a quotation, and it holds a truth if you will dig down for it."

"I have no muscles to dig, Carol. From whom do you quote?"

"From Vasarhély."

"Vasarhély! Do you know that man? Ah! I heard—"

"You heard I was here on his business, and so, in a way, I am."

"You said you came to see me, Carol."

"And so I did, Jess."

Their eyes met; then Jessamy spoke bitterly:

"Is *he* your prophet—your friend—your master?"

"Yes."

Jess frowned.

"I am very bitter against your friend," she said, "he has dealt bitterly with me. My heart is full of bitterness. Have nothing to do with him, Carol."

"I am pledged to his leadership, Jess."

"I am very sorry to hear it."

Carol leaned forward and took her hand.

"Dear," he said, "I am pledged to the service of one whom I respect as a teacher—love as a friend—revere as a saint. You do not know Vasarhély; of no nation, no age, no clime—stronger than

the strongest, tenderer than the most tender—selfless, wise, just, pure—a man to love, a leader to die for. That is Vasarhély.”

“Ah! you are a poet—a poet—” said Jessamy, laughing bitterly.

“Therefore God has given me one clear ray of light by which to know the face of my teacher. But you are a seeress.”

She drew her hands away.

“I read by no light from God,” she answered.

“Did you ever think of me when I had gone?”

“Yes—where did you go, Carol?”

“Shall I weary you if I tell you?”

She made a little gesture with her hand, in answer. Carol Rowe leaned forward, his fingers clasping the arm of her chair.

“I was summoned to the office of a lawyer who told me that a client of his thought very highly of my gifts. He would not give the name of his client, nor state where or how he had seen any of my work; he bade me take rooms in a better quarter of the town than Red Cross Court, and there work quietly, and cease to look for work such as would earn me money for my daily wants. Money was forthcoming, he said; I had but to write and await my unknown friend who was coming to London. I obeyed. I don’t think I ever wrote so well in my life; I threw my very soul into my work, and at last I finished it—my poem—the first in that book. I had finished it two days when I had a letter bidding me bring my manuscript to such and such an address. My unknown benefactor had returned. I could not sleep that night for joy: I walked about the streets, and the world seemed to be fairy-land. But when the day came, Jess, I had nothing—not a scrap of all I had written with my heart’s blood—nothing to take.”

“How was that?” said Jessamy breathlessly. Carol’s voice shook with the memory of past pain and despair as he answered.

“It was burnt—every line—every syllable I had written, and I had not even a note. I thought I should have gone mad. I don’t know how I reached the hotel at the time appointed. Vasarhély met me. He gave one look at me, then he took me by the arm, led me in and said, ‘Don’t despair—I know what has happened.’ I don’t know what I said or did, I think I cried like a child in my misery. I remember nothing distinctly, till I found myself sitting in a chair by the fire, and Vasarhély sitting beside me, with his hand

resting on my shoulder. He was talking, I think he was reproaching me! He asked me whether all my work was lost; and I answered 'Irrevocably lost.' He said with a smile, 'There is nothing lost—believe me. Many a man lives to wish with his whole remorseful soul that his deeds and thoughts were lost indeed. What is your motive for wishing to make the world listen to what you think you have to tell?' I said, I wanted to make men recognise the power I knew, I felt, I had. He sighed, and said; 'Personal glory; I thought so. Poor boy! poor slave!' I was nettled by the word, and asked, why slave? He answered, 'There is no free man on earth save he who has ceased to covet, ceased to crave, ceased to work for results—for himself. When you work for work's sake, and for your brethren; when praise or blame, success or non-success are alike to you, when all you wish for is to know truth, do justly and help others, then you are a free man—not before.' It was a saying I did not care for; I resented it. I rose to go, saying that he had been very good to me; and I was sorry I had no work to show him. Then he laughed a little and said, 'Wait a minute; though you have none to show me, I will crave your indulgence for some I have to show you.' He rose and unlocked a drawer from which he took a pile of papers and threw them before me. My poems! my burnt poems—of which I had never taken a copy; which I knew to be destroyed. They were written in what was apparently my own writing, and upon a curious, thick, smooth, parchment-like paper different from any I had ever seen before."

"He is a sorcerer," said Jessamy. "It sounds like raving—like superstitious folly in this age to speak so, but—Vasarhély is a sorcerer."

Carol smiled.

"Vasarhély is a truly scientific man," he answered. "He loves our Mother Nature, and she, loving him, tells him her secrets. He knows of the forces hidden in their essence from our poor feeble five senses, and uses them. He is a man of science, such as those who lived in the golden age. He saw my amazement, and said quietly, 'Why are you surprised? Which is the most important, the pen that executes, the hand that guides, or the thought that creates? You will grant the indestructibility of matter. Your thoughts create as in the beginning the Thought Divine created the Heavens

and the Earth. When you have learnt to read the Book of Life you will see the model of your expressed thought, eternal in the heavens. There is no petty thought but creates; the replica of every thought that takes form here below, indeed, is there in the eternal record.'"

Jessamy mused silently. At length she said :

"This man could tell me all I crave to know. He draws me, he repels me—the repulsion is the stronger : but—he could tell me."

"He could tell you. He could guide you as he has guided me. From the hour he placed in my hands my burnt poems, I surrendered. I pledged myself in my inmost heart to follow him as his disciple. I owned him as my teacher, my friend, and my master, and I bless the hour I did so."

"Have you been with him ever since?"

"Ever since—till he sent me here—to you."

"To me?"

"To you—Jessamy."

He made a little pause before the last word. She sprang up, and gazed at him keenly.

"You forget," said Carol, "I come from Vasarhély."

"Did he do this thing? This cruel wicked thing!"

"No; he did not. It was the Law. If there was not a long, long past behind you, a past of conscious effort, this would never have befallen. The bitterest lessons are for the strong, who can profit by them. We are here to learn and to teach; if we teach the lessons of hell, Gods and devils may pity us, but they cannot save us—that is the Law."

"When you say that I have a long past behind me, what do you mean?"

"I mean that you are not Jessamy Mainwaring, any more than you are Jess Arden, or I, Carol Rowe. We dwell within the Shrine, nailed to the cross of flesh, and mourn and agonise over the sins and errors of these outer soul-sheaths. Here is our Garden of Gethsemane; here our Golgotha. In long past ages, friend, sister, beloved, you lived in other bodies, fought other sins than those you fight to-day, and I fought beside you—beneath the banner of him whom we call to-day Vasarhély."

Jessamy ran her hand nervously to and fro upon the arm of the chair,

"What do you ask of me?" she said, "What path do you paint to me, Carol? You have come for some purpose."

"I point the way for you to Vasarhély."

Jessamy rose impatiently.

"No," she said angrily, "I revolt against him. Show me the way, Carol. You are my friend—I love you. But Vasarhély? No!"

"You have not slain the old time sin," said Carol sadly. "Pride!"

He suddenly rose and clasped her hands.

"Jessamy," he cried, "my comrade of old time, come! Peace is there—Life is there—Light is there; they lie in love and service, in loyalty and truth, in humility and patience, in slain vanity, in strangled desire. Come!"

"My pride lies deeper than to wear it as my ring," said Jessamy. "Mine is a just pride; I have a right to guide my path, I will not bow to Vasarhély."

"Not to Vasarhély—I do not ask it. I ask you to come to him."

"I cannot come. I am not happy. I am wretched. I am an infinitely worse woman now, than I was as Jessamy Mainwaring."

"I do not think that. You know your own potentialities better now. Circumstances cannot produce what is not there to grow. You always had your present faults—but they slept."

Jessamy was silent.

"Will you come?"

"Definitely, Carol—no! I cannot."

Carol Rowe sighed.

"You are comfortable here," he said, changing the subject and glancing round the luxurious rooms. "This is better, so far as comfort is concerned, than Red Cross Court."

Jessamy shuddered.

"It was a hideous experience. It taught me evil—not good."

"It taught you to understand evil; but it must have taught you, too, that very ugly fiends are not so black as they are painted. Still, you must be thankful to be out of it; and it is a good thing for Liz that you have been able to save her from what is more dangerous for her than for you. Poor Liz! she's very fond of you."

Jessamy started and crimsoned; she played nervously with the lace on her dress.

"You found out Liz's good qualities when you became Jess Arden. Was she glad to leave Red Cross Court?"

Jessamy gulped down a lump in her throat.

"I—don't know—that—she has left it," she said. Carol's eyes met her's; he only answered by a monosyllable.

"Oh!"

"She is used to Red Cross Court," said Jessamy falteringly. For the first time Carol displayed something like his old fire and impetuosity.

"Used to Red Cross Court!" he cried, starting up and pacing to and fro. "Is a fiery hell for sinners a more or less horrible conception, because of its eternity? Is the fact that there are hundreds, aye! thousands of children in this city, who are *used* to hearing foul oaths and curses from the mother-lips that should teach them all holiness, a light and tolerable thing? Is it a valid excuse for us to plead at the Judgment Bar whereat we always stand; that those who starve in order that we may grow rich are used to their penury? Is it nothing to you, all ye who pass by, that the harlot is used to her shame; the drunkard to his bestiality, the thief to his degradation; that pain and cold, injustice and hunger, make up the lot of myriads who are used to them? Will not the fact of that very use shape itself into a curse, to write across the heavens a fiery message to this age of ours—" *Mene, Mene, Tekel, Upharsin!*"

"Oh! stop, Carol, stop!" cried Jessamy, springing up, and catching his hand between hers. "You are right. I am a wretch! a selfish, careless woman. I, who used to profess an amateur philanthropy! I, who knew what her life was; the more terrible that she did not know its terror. Well and just, that the *Mene, Mene*, was said to me! Liz was good to me, she bade me 'not bother about her and the old woman,' and I, brute that I am, obeyed her gladly. But I will go there to-morrow, Carol. Leave me now; you have pained me, you have shamed me. Come here to-morrow and see me—and Liz."

Carol held her hand a minute in his; then he stooped, kissed her forehead, and went out silently.

IVY HOOPER.

(*To be continued.*)

THE RATIONALE OF LIFE.

A paper read before the Bristol Lodge of the Theosophical Society.

I AM painfully aware that I can add nothing new to the subject I have chosen for my paper to-night; nothing that has not been said many times before, in a far more able manner; nothing that will enlighten you further concerning that riddle of riddles, the unsolved mystery of Life. Yet for all that, I am constrained to offer once more, in a different setting, a few of those precious gems of Truth, which are the more valuable in that they are not of my own origination or discovery; and which, in that they are *Truth*, will grow rather than diminish by oft repetition. At your last meeting, you chose, I believe, as a subject, the "Rationale of Death." I want, now, to look, for a short time, at its counterpart, Life, or, more correctly, at that aspect of Life which is manifested in the Selves of human beings in this prosaic work-a-day world, which is sometimes dignified by philosophers by calling it the "physical plane of the Universe."

Now, although this physical plane is rightly, no doubt, termed an illusion, yet, to the great commonplace majority, it is a grim enough reality; and we Theosophists who have not got beyond it want to face it intelligently. We feel that here, in the existence of a great state of illusion which we *must* pass through, whether we like it or not, we are facing an enormous problem, an inexplicable paradox. The Real, the Immortal, the True, must become, for a time, the transitory, the mortal, the illusory, in order to learn, by illusion, the Reality that lies above illusion. Desperately sometimes, though not irreverently, we are forced to ask ourselves: "Why must such things be?" and from our wise Mother comes the only answer her babes can ever receive, as she holds back the puny hands that threaten the privacy of her holy places: "No mortal has lifted my veil."

Though life in illusion, then, be inexplicable so long as it is viewed from the illusory standpoint, and through the operation of a mortal brain, it need not, for all that, be irrational. If life has not a solution, yet, thanks to the fuller light of Theosophy, it has a rationale, and that of a philosophical and ethical beauty completely unsuspected by the majority of those who come and go in the world.

In my paper, the "Rationale of Death," I referred to the basic principle of Life as Motion, the cause of Motion being the ceaseless reproduction of Spirit from itself and through itself. The same principle that is true for that aspect of Universal Life that men call Death, is true also for that complementary side of it which manifests in physical matter. To what end then, and through what means is this ceaseless reproduction, which we can also term development? Why does Nature pass up in different stages to man, and thence to the Beyond which is above all speaking?

If we go for answer to the Theosophical metaphysic, we may reply: in order that a Consciousness of infinite content may express and realise Itself through the successive development of each and all of Its Moments. The outflowering of the Kosmos, the fuller expression of God to Himself which is synonymous with a Manvantara, is so deeply and mysteriously purposive that, unless we try to catch something of its meaning, we shall lose the rationale of Life itself. And by Life I mean the history of Consciousness; the vast series of experiences and developments through which the Divine Spirit moves from Divinity to Humanity, and onwards to the perfect realisation of Itself in states that transcend all thought. Human life as we know it—the experiences of the Soul on the plane of earthly existence—must necessarily occupy most of our thoughts in this paper; but unless we see in those experiences the reflection of a larger and wider movement, the influence of a firm and abiding principle, satisfying alike to heart and intellect, our thinking will be incomplete.

So we will look, first, at the manvantaric life—the whole history of the Monad through one of its "days" of being. We want to find the principle that underlies each mighty stage and change of divine Consciousness.

Is there no aim nor order in the divine march through Matter?

Must the idea of development, as some thinkers assert, contain that of a Kosmos perfected in all its parts only that it may suffer a gradual and dreary retrogression into nothingness? If this be so, we may as well cease at once our thinkings and our efforts, for of what use is Force that is evolved only to be ultimately wasted? Not so, cries the voice of our highest intuitions. If Science proclaim a development that is limited at a point by inevitable retrogression, then Science is false, because our hearts are true. Not to her will we go in search of our principle of Life.

But Theosophy and the best of our modern thought—the thinkings of our Drummonds, Cairds and Romanes—best, because nearest the occult, lead us to a happier issue.

Follow, then, briefly, the wonderful history of a Manvantara, as sketched for us in *The Secret Doctrine*. From it we shall, I think, find the Rationale of Life to be based on one broad, universal principle, which requires for its proper development a series of subtle and infinitely varied methods and processes, each ruled and brought into being by one broad, universal law.

Let us call this series of processes whereby the general scheme is developed, the personal life. Having thus a principle and a process, we will look at the subject from a double point of view, which shall involve first the abstract, and secondly the concrete idea of Life; we shall then see how each is indispensable and complementary to the other, the consideration of the abstract being the metaphysical aspect of Life, and that of the concrete its ethical aspect.

Ages ago—ages in themselves separated by ages—the One Divine Principle, the universal Monad, began to reproduce Itself. Lying, like untold thoughts within Its mighty Heart, were innumerable germs and potencies of lives, forms, and divine hierarchies of Being, awaiting the omnipotent awakening motion which should bring to birth the conception of previous Eternities. As a poet awakes from contemplation to objectivise his thoughts by the inherent force of his imagination, so God awakes and creates: only His Thoughts are universes, and His Will the Forces of Kosmos. Creation, in the form of reproduction from a parent and an unfolding germ, is the keynote of Nature. Had we time enough to trace in detail the wondrous process of this great principle, we should watch

the Monad first differentiating Itself into great, spiritual Hierarchies, Powers, and Cosmic Forces, all bent on furthering some part of the scheme of a new Creation ; Powers, that from the Secret Heart of the Parent are outbreathed to become the Secret Heart of the divine Child that is to be ; wide, wonderful ranges of Spiritual Being, tier below tier in perfection and advancement, until in the lowest we have the germs and prototypes of physical matter—the matter that is to form the nursery of the new-born sons of God.

Throughout the whole kosmic scheme we are watching a grand, slow course of development, but it is a development by limitation. To define matter as the negation or limitation of Spirit is our only means of escape from an obstinate duality. Matter is Spirit concealed. Divine manifestation is a process of limitations, a series of stages, at each of which Consciousness is freshly and partially veiled, in order that that which is shown may be specialised the more.

So the one Life, in Its highest and earliest manifestations, is Primordial Substance, and the loftiest of Spiritual Hierarchies, and It becomes a gradually increasing minus, until, in physical matter, we have Its lowest and most thickly veiled expression.

Having focussed Itself in Hierarchies, It next becomes, through them, specialised kosmic centres—the nuclei of worlds ; and thence the process widens, until, from laya-centres we have world-chains—each on its appropriate plane—and on chains the commencement of monadic life in the lowest of the seven kingdoms.

Here we must pause to notice a peculiar feature in the developmental scheme. Nature does not keep always to the uphill path ; the Divine Child has to become, first, his own nursery. Then, when the dwelling is complete enough for learning purposes, he reveals his true Self and dwells within it. Here is the invariable scheme of life, as presented to us in *The Secret Doctrine*. Its two factors, the principle and the process, consist : the principle, in development ; the process, in development through a vehicle ; the principle, in an unlimited sequence of progressions towards a higher and higher state of being ; the process, in the fashioning of a vehicle that is first evolved, then used, and lastly transcended. But throughout, the difference between the vehicle and its maker and user is one of degree only. The union between the principle and the process has to be so complete that nothing short of absolute

identity of essence will serve the divine purpose. Hence Life in all its parts and stages is the expression of a vast Soul-Consciousness whose thoughts are many, whose nature is one.

We have all, in our quiet moods and when under Nature's happiest influences, realised this union of the principle and process of life. To teach it to us is Beauty's chiefest mission. Hence she writes it on the shimmering and shadows of young leaves in June ; on the tinted snows of May-tide blossom ; on distance glimpsed through haze of summer air. Who has not been with Nature during such divine teachings, and realised thereby a sense of kinship and identity with all those outer things through which she speaks her message ? Who has not loved tree and hill, by virtue of a common life—by virtue of a sense that, through the stages where they are, we, too, have come in some far past ; that were they other, or not at all, we could not be the selves we are to-day. I know not how to account, if this be false, for the quiet companionship of Nature : for that pressure upon our Souls of a weight of kindred life—our own, yet other than that in which we habitually move—which is ours sometimes when Nature's sway is strong.

The Divine Child, then, having to become, first, his own nursery, moves slowly up the arc of matter, by a series of gradually lessening limitations, until, his school-house ready, he throws off the last veil and becomes, himself, the scholar. Passing through the six pre-human kingdoms, limiting itself in, and so becoming, each, in the fourth Round of the Earth-chain that new development of the Life-wave takes place for which all the previous stages were a preparation. And what is this new development ? It is the commencement of a more perfect union than had yet been accomplished of that great principle and process to which we have just referred—the union of the spiritual impulse which can only be conceived of as an impulse towards development, with an adequate vehicle in which to express the highest potentialities of the World-Soul. For, throughout the whole kosmic scheme, though scarcely perceptible till now, runs a triple development : a development, not only of vehicle and principle, Spirit and Matter, but of a third and intermediate condition whereby means are provided for a closer and more perfect communication of the impulse with the vehicle and instrument.

This condition is Mind, and when Mind is born the Divine Life has fully established Itself. Its highest point has been specialised—highest, that is, in the sense of importance, since in Mind has been forged the link through which the Highest can act. Hence, on the development of the third line of evolution, Nature ceases painfully fashioning her nursery. The advent of Mind is a signal that the dwelling is ready; henceforth the Life-wave, which had slowly individualised Itself during the first three-and-a-half Rounds of the earth-chain, commences an ascent of infinitely widening spirituality.

At the mid-way point of the Fourth Round, on this globe, through which It had previously passed in all the lower forms of Nature, the Divine Life commences Its more openly manifested Divinity. And to do this the more fully, to work out the higher tendencies which were but dimly hinted at in the lower phases of Nature, the one Principle passed into the One in Many, in order to specialise and develop by individualisation all that the previous stages had but generalised and suggested. So the human stage was reached, and Man appeared. But he had, first of all, to make his own conditions. It was not enough that he had built himself a nursery; he had next to evolve a cradle in the form of a human personality.

The history of the first three Races on our globe is the story of how that personality was built. Its importance to the life-scheme may be inferred by its long, slow, and difficult accomplishment. The principle—evolution—and the process—evolution through a lower vehicle—had to be made to harmonise proportionately with the immensity of the design, with the grandeur of the possibilities that lay behind the monadic impulse. The Monad, which we have defined as the impulse towards development, has to express Itself through a fitting instrument, and that on several planes. Therefore, before It can evolve Its highest and most important instrument, Mind, it must produce something lower through which Mind can act, and something yet lower again, in order to make possible the instrument of Mind. Therefore the impulse works from below upwards, and builds, first, a human body; fails—and builds again, until with a successful physical vehicle there becomes linked a bodily consciousness, capable of reflecting at least a glimmering

from higher planes. Then, the necessary links established, and the process fairly started, the evolutionary principle can begin its real work in Matter—the manifestation of the Divine.

The difficulties in the evolution of a basis for the Divine Principle were many and great, and the history of the early Races exemplifies them. The story is, in fact, nothing but an account of the efforts of evolution to produce an adequate vehicle. For, as soon as a personality was produced which might become of use for the development of the spiritual impulse, it turned at once, as it were, upon itself, in utter disregard of the purposes for which it was evolved, and forgetting its functions as a vehicle, lived the life of a separate and isolated entity. A vehicle is such only to the extent that it subserves a higher purpose. The moment the relation is broken, it ceases to exist as a vehicle. And the instant it sets up for itself an isolated and independent existence its doom is sealed, for as an isolated and independent entity it was not wanted, and cannot, by the very nature of things, exist—isolation in Nature being but another name for Death. In the First, Second, and early Third pre-human Races, we have the primitive attempts of Nature to fashion a bodily vehicle. In the Lemurians of the later Third, and the Atlanteans of the Fourth, Nature succeeds with the lower vehicle, but fails with the higher. The separation into sexes we may roughly term the birthday of the Personality. The animal then passed under a distant overshadowing of the Higher Nature, the blend, however unequal, of the two producing the conditions through which the highest evolutionary impulse could be communicated to Matter. But the first awakening of a new condition, the first dim unfoldings of higher vistas of consciousness, were bewildering to animal man. He gradually found himself the possessor of psychic powers, innate and congenital; of great, uncertain impulses towards a higher condition of being, that were dim, strange, and dangerous from their very strangeness. Slowly feeling out through the darkness of his gross animalism towards a Light which, at first, he could intuit rather than perceive, he groped his way into the human condition, bewildered by the wonderful revelation in which, for the first time, he, the animal, was revealed to his new self—the man.

Was it a wonder, then, that Lemuria, the nursery of the great

transition from Matter to Mind, was weighed in the balance, and found wanting? Transitions are always painful, because they are at once a death and a birth, and Nature has decreed that both a beginning and an ending shall be fraught with suffering. So the third transitional Race, with the exception of that mysterious Remnant, the Sons of Will and Yoga, passed into the Silence, with the record upon it of—shall we say—failure? No; rather let us regard it with the importance due to a first attempt—the first serious effort of Nature towards the greatest work she ever accomplished, the building of a fit instrument for the Divine.

Lemuria had her Elect; those, who, following their Divine Instructors, had conquered in the “struggle between mortal life and life immortal;” but the majority sank in the mire of material iniquity. From them proceeded the great Fourth Race, whose dark course of sorcery and sin, combined with the highest material development, is but a further exemplification of that which we have already noticed—of the tendency of the vehicle to establish an independent existence, apart from all relation with the informing Principle for whose sake only it has been brought into being.

And yet we doubt if, without this isolating trend of the personality, the vehicle can be properly evolved. Had the Third and Fourth Races followed out their pristine spirituality, the spirituality that was theirs when the Light first dawned upon them, the personal vehicle, the lower mind—so indispensable to the spiritual Monad that the whole long past of Nature has had to labour for its evolution—the personal vehicle, I say, could not have been consolidated.

I have laid some stress on this, for it is interesting from our own standpoint. Indeed, the early history of the Races, both before and after the advent of Mind, is teeming with instruction; since it is, in many ways, the reflection of the various stages of our own inner growth. The first two Shadow Races remind us of the infancy of the inner life, its stages of immaturity, of force as yet nascent and unfelt, the halcyon days of an innocence which is simply the absence of knowledge. Then, with the strengthening and development of the lower mind comes a stage resembling that of the first human Races, when the nature begins to recognise, from afar, its higher possibilities, and falls back, dazzled, to worship the first dim revelation of itself. The awakening movements of the

inner life seem to bring about, for the time, an inevitable isolation of the personality. The moment it recognises that it is a greater thing than its mere accompaniment of an animal body, it realises, for the first time, its selfhood, and becomes independent, living only for the use and familiarisation of its unfamiliar powers, for the sheer delight of exploring what, to it, is an utterly new realm of experience. Learning that it is a "half God," closely linked with forces whose nature it cannot explain, the knowledge serves at first to mystify rather than to enlighten the personality, and obscures the true relation of the vehicle to the informing Principle. By-and-by comes the intuition that it is only when "half Gods go" that "the Gods arrive;" but this is the final stage of the inner life—the total abandonment of the personality to its Maker and User—and is one for which the Fifth Race, as a whole, is far, as yet, from offering an analogy.

CHARLOTTE E. WOODS.

(To be concluded.)

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 475.)

IV. THE INTERPRETATION OF SCRIPTURE.

EVERY Christian has repeated, from the days of his childhood, till it has become a part of the automatic action of his brain, the saying of Paul, "The letter killeth, but the spirit giveth life." But what is the letter, and what the spirit?

The convert, revelling in the delights of a passionate faith, sees in the "spirit" the newly-born enthusiasm, the feeling of devotion, the recognition of the "truth of the Gospel," which he thinks have come to him by the working of Christ within. But the "conversion," the exaltation, temporary or permanent, real enough as it is, does not prevent the convert from accepting the most rigid shell of a creed; a dogmatic theology that to the person not under the sway of religious feeling would arouse thrills of horror rather than of delight. Along with the enthusiasm, the perception of the real inner life, there is commonly a literalism in the understanding of the Scriptures of the most pronounced description. With the desire for the salvation of all other beings, by the one and only means, of course, understood to the convert, one finds often an uncompromising giving over to perdition of those who refuse the "light."

This can hardly be the "spirit which giveth life" in the sense meant by the Apostle. While the reality of religious life is in the effect produced upon the believer, the devotion to the ideal, personal or other, set before him, there is also another side to be considered; that of the actual meaning of the Scriptures on which the faith is founded. Along with the crudest information as to the foundations of the faith, there may sometimes be seen a love and devotion for it that far transcend the dogmas making up the verbal

expression of the devotee's belief. For truly it is not in the creed that the true inspiration is to be found, but in the ideal of life, considered as a realised fact. Thus the Christian is devoted to Christ as the personal type of an ideal man, and this is the force that makes the skeleton of theology into a living body. But while this is true for the man who cannot go in thought beyond that stage, who does not see the deeper meanings underlying his creed, he who not only seeks for the emotional life, but endeavours to comprehend the teachings left by those he regards as divinely-inspired, is on a much higher plane of thought. Thus in the early days, before the Church had become an established power, and people were born into it as they were born into their family inheritances, much stress was laid upon examining the scriptures and seeking out their meaning. They displayed not merely a "simple gospel" suitable for every child and necessary for salvation, but mysteries to be unfolded by the man who sought to understand the heritage left him by his master.

The method of interpreting the Bible is thus of the greatest importance. If we are to understand what was the belief of the people in the early and purer days of Christianity, we must use the same means of study as they did. So far as we have gone, there has been clearly proven the existence of a secret teaching or doctrine transmitted from very early times and preserved by a body of members of the Church. What relation did that teaching bear to the open writings? Both were accepted, and hence could not be contradictory in reality, although they might be so on the surface.

The allegorical or symbolical interpretation of the Bible played a very important part in the early life of the church. It has been almost forgotten since, except by stray bands of mystics springing up at odd times within the fold, whose actions frequently tended rather to bring ridicule on their ideas than to earn respect for their methods. Every good thing can be abused, and often we find the best the easiest to illtreat. So it was with allegory and symbol. Any interpretation could be placed upon the portion of scripture considered, if only sufficient ingenuity were possessed, and therefore, once the inner doctrines decayed, as they appear to have done, only individual idiosyncracies were left to carry on the work, and a hopeless chaos naturally resulted.

It is easy to understand how this mode of interpretation, once so important, fell into disuse under the paternal government of an orthodox Church. But though repressed it was not slain. When further light is thrown upon the real origin of the creeds, then we may turn to the ancient methods and discover much that would be otherwise hidden. But we must apply to such study not mere mystical "intuition" but a balanced mind, seeking for truth and not for confirmation of a prejudice.

The use of written works was well illustrated by Clement, in a passage already quoted from the *Stromata*. They are "an image to recall the archetype," to recall secret things "to memory, whether we have forgot aught, or whether for the purpose of not forgetting." The written books did not contain the true teachings on the surface, but concealed, so that those instructed could discover them. They but were an aid to memory, a means of preservation for future use.

Dr. Farrar, in his *Early Days of Christianity*, speaks of the importance of the allegorical method and its effect upon doctrine. He says:

"But though the day has come when the allegorical method must be limited to rigid conditions—though it is now regarded as useless for purposes of proof, and only valuable by way for illustration—we must not forget that it once played an important part in the development of doctrine, and that even the sacred writers have furnished splendid instances of the method in which it may be applied."

In the New Testament, we may discover many illustrations of symbolical interpretation, and, I think, it is safe to take them as fair samples of the modes of thought and study of early Christianity. It would be absurd to suppose because some of the incidents are expounded allegorically, that we are to limit our methods to these incidents alone. They are instances of a general method of study, which, judging only from those cases, must have been a very important one in the opinion of the writers.

In the 14th, 15th, and 16th chapters of the *Gospel according to John*, Jesus expounds his nature and purpose in a most mystical manner and in language of great beauty. In no other passages do we gain so clear an insight into the true work of the Christ in its most spiritual aspect, and yet Jesus in concluding says:—

"These things have I spoken unto you in proverbs (parables):

the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father."

How much farther removed from plain speaking must be the crude creeds and dogmas accepted in later times as the scheme of salvation, if such teaching as is given here is the mere outward form, the parable concealing the true doctrine.

The third chapter of the same Gospel provides us with a symbol of much importance, that of the serpent as typifying the Christ. There is the serpent of temptation, and also the serpent of regeneration, the Saviour who by wisdom awakens spiritual life.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that whosoever believeth may in him have eternal life."

These instances are both from the words reported as spoken by Jesus himself. From the apostolic writers we have some more precise illustrations, interpretations of definite incidents in the Old Testament. In *I Corinthians*, chap. x., Paul says:

"For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat, and did all drink the same spiritual drink ; for they drank of a spiritual rock that followed them, and the rock was Christ."

"The rock that followed them" is a strange expression, and can scarcely refer to a historical fact. In any case the closeness with which the supposed historical event followed along symbolical lines, can be seen in the reference to baptism. That the symbolism of the wanderings of the Jews was worked out to the smallest detail we can prove by Origen and other early writers. Whether Paul himself followed the allegory in its complex form cannot be gathered from this passage, but it is obvious that he regarded it as a symbol to be interpreted according to the doctrines of the Church.

A still more precise illustration is to be found in *Galatians*, chap. iv., where another story of the Old Testament is taken up.

"It is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh ; but the son by the freewoman is born through promise. Which things contain an allegory : for these women are

two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother."

If this is to be taken as an example of orthodox interpretation of Scripture it will be difficult to limit allegorical method. Sufficient scope is given in this illustration for the most fantastic symbolical exposition. It throws doubt at once on the historical aspect of the story. Its main purpose is obviously allegorical, according to the reading of Paul, and the historical side plays a very small part and is clearly of lesser importance. It leaves it quite open to question whether the incident actually occurred, or was merely an invented or traditional symbol, or, as is most probable, an allegory built upon some real history. That this was a matter for question in the early Church is clearly proven from orthodox sources. The more enlightened believers did not generally consider the Old Testament as literally true, but as typical of spiritual things. Many did not limit this view to the Old Testament, but included the New Testament also.

The author of the *Epistle to the Hebrews* gives us more than one typical example of this mode of exposition. Perhaps the most noted instance is that of Melchizedek, the most mysterious figure in the Old or New Testaments. It would seem clear from the passages relating to him that some of the secret Christian teachings had reference to his nature and purpose. Christ was a high priest, after the order of Melchizedek:

"Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food."

Melchizedek is evidently the great type of all saviours, the supreme Master. Readers of *The Secret Doctrine* will remember, in connection with this, the remarkable passage relating to the "Great Sacrifice," the Being who stands at the head of the hierarchy of teachers and guides.

"For this Melchizedek, king of Salem, priest of God Most

High, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Salem, which is, king of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually."

In I *Peter* iii., we find also an admirable illustration of symbolism, in which Noah and the flood are the types. The chapter speaks of the preaching of Christ "unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein a few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism."

The examples quoted all relate to apparently historical incidents and not to the obviously symbolical stories given as parables. Of the latter we could discover many instances, as the Eastern mind is especially prolific in illustrations of story form. The borderland between such stories and the seemingly historical accounts is a very shadowy one. History is often used as symbol, and symbol as often mistaken for history. The point to be noted is that the literal view of Scripture is not necessarily the orthodox. It is not required that one should accept in its surface crudeness the story of creation and the fall, to be orthodox according to the earliest forms of Christian doctrine. Once admit this, and the rigid limits that have cramped the thought of ages will melt away, and a newer creed, more elastic and adaptable to growing intellect will take the place of the dogmas of the past. This is rapidly becoming an accomplished fact in modern Christianity, but with the limits are fading out the religious teachings themselves, for the latter have ever been on the surface and have not sunk with sufficient depth into the thought of the race. To find the real doctrines we have not merely to neglect the false or the superficial, as is done now in the more advanced religious circles, but to go beneath them and apply some key to the interpretation of the sacred writings. This was done in the early Church, and it may be done again, and much that is of true value will be found, for the great teachers of the past did not leave behind them little fairy tales to amuse children.

However, we find many illustrations of symbolical method in the more or less spurious writings attributed to apostolical times. In a letter of Seneca to Paul (of very early date, although there is no reason to suppose it an actual production of the famous Roman) the following statement occurs :

“ You have written many volumes in an allegorical and mystical style.”

This indicates at least the belief that Paul had written much, and in symbols. It is certain that Paul must have written far more than the few epistles preserved, and there may have been many books lost in the turbulent times immediately following his life. It is quite probable that such books as those mentioned were once in existence.

In the second *Epistle of Clement of Rome* (the co-worker with St. Paul), also a doubtful production, but belonging to the first centuries of the Christian era, we read one peculiar expression, attributed to Jesus himself, which points to some of the mystical traditions prevalent in the Church, and the symbolical form in which they were embodied.

“ Let us expect, therefore, hour by hour, the Kingdom of God in love and righteousness, since we know not the day of the appearing of God. For the Lord Himself, being asked by one when His kingdom would come, replied : ‘ When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female.’ ”

In the *Epistle of Barnabas*, which was ranked by many authorities of the first few centuries as a portion of the sacred scriptures, there are several instances of symbolical interpretation. One, of considerable interest, is the exposition of the meaning of the Israelites’ journey to the Promised Land.

“ And Moses also says to them, ‘ Behold these things, saith the Lord God : Enter into the good land which the Lord sware [to give] to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey.’ What, then, says Knowledge (Gnosis) ? Learn : ‘ Trust,’ she says, ‘ in Him who is to be manifested to you in the flesh—that is, Jesus.’ For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this : ‘ Into the good land, a land

flowing with milk and honey?’ Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, ‘Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?’ Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, [it is His purpose] that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, ‘Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea.’ . . . Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, ‘Behold, I will make the last like the first.’ In reference to this, then, the prophet proclaimed, ‘Enter ye into the land flowing with milk and honey, and have dominion over it.’ Behold, therefore, we have been re-fashioned. . . . We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. . . . When we ourselves also have been made perfect [so as] to become heirs of the covenant of the Lord.” (*Barnabas*, vii.)

This Epistle consists mainly of an exposition of Jewish rites and sacrifices, displaying them as types of Christ and his work. As these are clearly intended as types of some kind or another, this explanation, the familiar Christian one, is not of interest, but there are some passages dealing with the historical portion that are much more significant. One of the most peculiar examples relates to an interpretation on the lines of number and name, the kabalistic method being employed. The passage quoted is from chap. ix., on Circumcision.

“Learn, then, my children, concerning all things rightly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries (doctrines) of the three letters. For [the Scripture] saith, ‘And Abraham circumcised ten, and eight, and three hundred men of his

household.' (See *Gen.* xvi. 14, xvii. 26, 27. There is no verse as quoted.) What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I and Eight by H. You have [the initials of the name of] Jesus. And because the cross was to express the grace [of our redemption] by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted (the more profound) gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy."

Barnabas evidently has a great appreciation of the value of his mysteries, an appreciation that will certainly not be shared by all readers. This very artificial method of exposition, has, however, played a great part among the mystics, and may, when some better key is furnished, enlighten us as to the meaning of many obscure writings.

In chap. xi. the writer endeavours to point out some of the symbols used in the Old Testament to signify the waters of baptism and the cross. Some of these attempts are very tame and uninteresting, but others are more striking.

"And again, He saith in another prophet, 'The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season. . . . ' Mark how he has described at once both the water and the cross. For these words imply, Blessed are they, who, placing their trust in the cross, have gone down into the water. . . . Again, another prophet saith, 'And the land of Jacob shall be extolled above every land' (*Zeph.* iii. 19). This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? 'And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever.' (*Ezek.* xlvii., 12). This meaneth that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear [of God] and trust in Jesus in our spirit."

In the next chapter he adduces many examples of the appearance of the cross in the Old Testament. Where trees are mentioned, they are taken as types. Moses stretching forth his hands in battle

assumed the shape of a cross and thus caused the Israelites to obtain the victory. This was a familiar symbol of the cross among the early writers. The brazen serpent is, of course, mentioned, and Joshua (Jesus), who led the people of Israel into the promised land. A peculiar interpretation of the six days of creation is given a little later on.

“This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. . . . Therefore, my children, in six days, that is, in six thousand years, all will be finished.”

The seventh day's rest will come at the consummation of things, when the Son judges at the resurrection, the Lord resting during that time, having finished the work.

Such methods of interpretation are often more eccentric than valuable, but we can discover many fine ideas wrapped up in symbols, and if we seek the original conceptions of Christianity, we must apply the means originally used to obtain them.

A. M. GLASS.

(To be continued.)

KARMA.

(Continued from page 502, vol. xvi.)

THE WORKING OUT OF KARMA.

WHEN the Soul has lived out its devachanic life, and has assimilated all that it can of the material gathered during its last period on earth, it begins to be drawn again towards earth by the links of Desire that bind it to material existence. The last stage of its life-period now lies before it, the stage during which it re-clothes itself for another experience of earthly life, the stage that is closed by the Gateway of Birth.

The Soul steps over the threshold of Devachan into what has been called the plane of Re-incarnation, bringing with it the results, small or great, of its devachanic work. If it be but a young Soul, it will have gained but little; progress in the early stages of Soul-Evolution is slow to an extent scarcely realised by most students, and during the babyhood of the Soul life-day succeeds life-day in wearying succession, each earth-life sowing but little seed, each Devachan ripening but little fruit. As faculties develop, growth quickens at an ever-increasing rate, and the Soul that enters Devachan with a large store of material comes out of it with a large increase of faculty, worked out under the general laws before stated. It issues from Devachan, clothed only in that body of the Soul that endures and grows throughout the Manvantara, surrounded by the aura that belongs to it as an individual, more or less glorious, many-hued, luminous, definite, and extensive, according to the stage of evolution reached by the Soul. It has been wrought in the heavenly fire, and comes forth as King Soma.*

Passing into the Astral Plane on its earthward journey, it

* A mystic name, full of meaning to the student, who understands the part played by Soma in some ancient mysteries,

clothes itself anew in a Body of Desire, the first result of the workings out of its past Karma. The Mental Images formed during the past "from materials supplied by the desire-nature, that had become latent in consciousness, or what H. P. Blavatsky used to call 'privations of matter,' capable of existing, but out of material manifestation," are now thrown outwards by the Soul, and immediately attract to themselves from the matter of the Astral Plane the kâmic elements congenial to their natures, and "become the appetites, passions, and lower emotions of his [the Ego's] desire-body for his new incarnation."* When this work is accomplished—a work sometimes very brief, sometimes one that causes long delay—the Ego stands in the karmic vesture he has prepared for himself, ready to be "clothed upon", to receive from the hands of the Great Lords of Karma the Linga Sharîra built for him according to the elements he has himself provided, the astral mould by which shall be shaped his physical body, the house which he must inhabit during his coming physical life. The individual and the personal Ego are thus immediately self-built, as it were—what he thought on, that he has become; his qualities, his "natural gifts," all these appertain to him as the direct results of his thinkings; the Man is in very truth self-created, responsible, in the fullest sense of the word, for all that he is.

But this Man is to have a physical and an astral body that will largely condition the exercise of his faculties; he is to live in some environment, and according to this will be his outward circumstances; he is to tread a path marked out by the causes he has set going, other than those which appear as effects in his faculties; he has to meet events joyful and sorrowful, resulting from the forces he has generated. Something more than his individual and personal nature seems here to be needed; how is the field to be provided for its energies? How are the conditioning instruments and the re-acting circumstances to be found and adapted?

We approach a region whereof little may be fitly said, in that it is the region of mighty Spiritual Intelligences Whose nature is far beyond the scope of our very limited faculties, Whose existence may indeed be known and Whose workings may be traced, but towards

* See August *Lucifer*, p. 497.

Whom we stand much in the position occupied by one of the least intelligent lower animals towards ourselves, in that it may know that we exist but can have no conception of the scope and workings of our consciousness. These Great Ones are spoken of as the Lipika and the Four Mahârâjahs. How little we can know of the Lipika may be seen from the following :

The Lipika, a description of whom is given in Commentary 6 of Stanza IV, are the Spirits of the Universe. . . . [They] belong to the most Occult portion of cosmogenesis, which cannot be given here. Whether the Adepts—even the highest—know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would rather incline to the latter supposition. Of its highest grade one thing only is taught, the Lipika are connected with Karma—being its direct Recorders.*

They are the “Second Seven,” and They keep the Astral Records, filled with the Âkâshic Images before spoken of.† They are connected

With the destiny of every man, and the birth of every child.‡

They give “the mould of the Linga Sharîra,” § which will serve as the type of the physical body suited for the expression of the mental and passional faculties evolved by the Ego that is to dwell therein, and They give it to “The Four”—to the Mahârâjahs, Who

Are the protectors of mankind and also the agents of Karma on Earth.||

Of These H. P. Blavatsky writes further, quoting the Fifth Stanza of the *Book of Dzyan* :

Four “Winged Wheels at each corner . . . for the Four Holy Ones and Their Armies (Hosts).” These are the “Four Mahârâjahs,” or Great Kings of the Dhyân Chohans, the Devas, Who preside over each of the four cardinal points . . . These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees.¶

Receiving the mould—once more the “privation of matter”—from the Lipikas, the Mahârâjahs choose for the composition of the Linga Sharîra the elements suited to the qualities that are to be expressed through it, and the Linga Sharîra thus becomes a fitting karmic instrument for the Ego, giving it alike the basis for expression of the faculties it has evolved, and the limitations imposed

* *Secret Doctrine*, i, 153.

† *Ante*, p. 492.

‡ *Secret Doctrine*, i, 131.

§ See *Ante*, p. 498.

|| *Secret Doctrine*, i, 151.

¶ *Secret Doctrine*, i, 147.

upon it by its own past failures and wasted opportunities. This Linga Sharîra is guided by the Mahârâjahs to the country, the race, the family, the social surroundings, which afford the most suitable field for the working out of the Karma allotted to the particular life-span in question, that which the Hindu calls the Prârabdha, or beginning, Karma; *i.e.*, that which is to be worked out in the opening life-period. In no one life can the accumulated Karma of the past be worked out—no one instrument could be formed, no surroundings could be found, suitable for the expression of all the slowly evolved faculties of the Ego, nor affording all the circumstances necessary for reaping all the harvests sown in the past, for discharging all the obligations contracted towards other Egos with whom the incarnating Soul has come into contact in the course of its long evolution. So much then of the total Karma as can be arranged for in one life-period, has a suitable Linga Sharîra provided for it, and that Linga Sharîra is guided to a suitable field. It is placed where the Ego may come into relations with some of such Egos, with whom it has been related in its past, as are present in, or are coming into, incarnation during its own life-period. A country is chosen where the religious, political and social conditions can be found which are suitable to some of its capacities, and afford the field for the occurrence of some of the effects it has generated. A race is selected—subject of course to the wider laws affecting incarnation in races, into which we cannot here enter—of which the characteristics resemble some of the faculties which are ripe for exercise, of which the type befits the incoming Soul. A family is found in which physical heredity has evolved the kind of physical materials which, built into the Linga Sharîra, will adapt themselves to its constitution; a family of which the general or special physical organisation will afford play to the mental and passionnal natures of the Ego. Out of the manifold qualities existing in the Soul, and out of the manifold physical types existing in the world, such can be selected as are adapted to each other, a suitable casing can be built for the waiting Ego, an instrument and a field in which some of his Karma can be out-worked. Fathomless to our short plummet lines as may be the knowledge and the power required for such adaptations, we can yet dimly see that the adaptations can be made, and that perfect Justice can be done;

the web of a man's destiny may indeed be composed of threads that to us are innumerable, and that may need to be woven into a pattern of to us inconceivable complexity; a thread may disappear—it has only passed to the under side to come to the surface again presently; a thread may suddenly appear—it has only re-emerged on the upper side after a long transit underneath; seeing but a fragment of the web, the pattern may to our short sight be indistinguishable. But as was written by the Sage Iamblichus :

What appears to us to be an accurate definition of justice does not also appear to be so to the Gods. For we, looking to that which is most brief, direct our attention to things present, and to this momentary life, and the manner in which it subsists. But the Powers that are superior to us know the whole life of the soul, and all its former lives.*

This assurance that “perfect Justice rules the world” finds support from the increasing knowledge of the evolving Soul; for as it advances and begins to see on higher planes and to transmit its knowledge to the waking consciousness, we learn with ever-growing certainty and therefore with ever-increasing joy, that the Good Law is working with undeviating accuracy, that its Agents apply it everywhere with unerring insight, with unfailing strength, and that all is therefore very well with the world and with its struggling Souls. Through the darkness rings out the cry “All is well,” from the watchmen Souls, who carry the lamp of Divine Wisdom through the murky ways of our human city.

Some of the principles of the working out of the Law we can see, and a knowledge of these will help us in the tracing out of causes, the understanding of effects.

We have already seen that *Thoughts build Character*; let us next realise that *Actions make Environment*.

Here we have to do with a general principle of far-reaching effect, and it will be well to work it out a little into detail. By his actions man affects his neighbours on the physical plane; he spreads happiness around him, or he causes distress, increasing or diminishing the sum of human welfare. This increase or diminution of happiness may be due to very different motives—good, bad or mixed. A man may do an act that gives wide-spread enjoyment from sheer

* *On the Mysteries*, iv., 4. See new edition of Thomas Taylor's translation published by the T. P. S., pp. 209, 210.

benevolence, from a longing to give happiness to his fellow-creatures; let us say that from such a motive he presents a park to a town, for the free use of its inhabitants; another may do a similar act from mere ostentation, from desire to attract attention from those who can bestow social honours (say, he might give it as purchase-money for a title); a third may give a park from mixed motives, partly unselfish partly selfish. The motives will severally affect these three men's characters in their future incarnations, for improvement, for degradation, for small results. But the effect of the action in causing happiness to large numbers of people does not depend on the motive of the giver; the people enjoy the park equally, no matter what may have prompted its gift, and this enjoyment, due to the action of the giver, establishes for him a karmic claim on Nature, a debt due to him that will be scrupulously paid. He will receive a physically comfortable or luxurious environment, as he has given wide-spread physical enjoyment, and his sacrifice of physical wealth will bring him his due reward, the karmic fruit of his action. This is his right; but the use he makes of his position, the happiness he derives from his wealth and his surroundings, will depend chiefly on his character, and here again the just reward accrues to him, *each* seed bearing its appropriate harvest.

Service rendered to the full measure of opportunity in one life will produce, as effect, enlarged opportunities of service in another; thus one who in a very limited sphere helped each who came in the way, would in a future life be born into a position where openings for giving effective help were many and far-reaching.

Again, wasted opportunities re-appear transmuted as limitations of the instrument, and as misfortunes in the environment. For instance, the Linga Sharîra brain will be built defectively, thus bringing about a defective physical brain; the Ego will plan, but will find itself lacking in executive ability, or will grasp an idea, but be unable to impress it distinctly on the brain. The wasted opportunities are transformed into frustrated longings, into desires which fail to find expression, into yearnings to help blocked by the absence of power to render it, whether from defective capacity or from lack of occasion.

This same principle is often at work in the cutting away from tender care of some well-loved child or idolised youth. If an Ego

treats unkindly or neglects one to whom he owes affectionate duty and protection, or service of any kind, he will but too likely again find himself born in close relationship with the neglected one, and perhaps tenderly attached to him, only for early death to snatch him away from the encircling arms; the despised poor relation may re-appear as the much-honoured heir, the only son, and when the parents find their house left unto them desolate, they marvel at the "unequal ways of Providence" that deprive them of their only one, on whom all their hopes have been set, and leave untouched the many children of their neighbour. Yet are the ways of Karma equal, though past finding out save for those whose eyes have been opened.

Congenital defects result from a defective Linga Sharîra, and are life-long penalties for serious rebellions against law, or for injuries inflicted upon others. All such arise from the working of the Lords of Karma, and are the physical manifestation of the deformities necessitated by the errors of the Ego, by his excesses and defects, in the Linga Sharîra made by Them. So again from Their just administration of the Law come the inwrought tendency to reproduce a family disease, the suitable configuration of the Linga Sharîra, and the direction of it to a family in which a given disease is hereditary, and which affords the "continuous plasm" suitable to the development of the appropriate germs.

The development of artistic faculties—to take another type of qualities—will be answered by the Lords of Karma by the provision of a Linga Sharîra into which a delicate nervous system can be physically built, and often by the guiding of it to a family in whose members the special faculty developed by the Ego has found expression, sometimes for many generations. For the expression of such a faculty as that of music, for instance, a peculiar physical body is needed, a delicacy of physical ear and of physical touch, and to such delicacy an appropriate physical heredity would be most conducive.

The rendering of service to man collectively, as by some noble book or speech, the spreading of elevating ideas by pen or tongue, is again a claim upon the Law, scrupulously discharged by its mighty Agents. Such help given comes back as help bestowed on the giver, as mental and spiritual assistance which is his by right.

We thus may grasp the broad principles of Karmic working, the respective parts played by the Lords of Karma and by the Ego itself in the destiny of the individual. The Ego supplies all the materials, but the materials are used by the Lords or by the Ego respectively according to their nature: the latter builds up the character, gradually evolves itself; the former build the body that limits, choose the environment, and generally adapt and adjust, in order that the Good Law may find its unerring expression despite the clashing wills of men.

FACING KARMIC RESULTS.

Sometimes people feel, on first recognising the existence of Karma, that if all be the working out of Law they are but helpless slaves of Destiny. Ere considering how the Law may be utilised for the control of Destiny, let us study for a few moments a typical case, and see how Necessity and Freewill—to use the accepted terms—are both at work and at work in harmony.

A man comes into the world with certain inborn mental faculties, let us say of an average type, with a passional nature that shows definite characteristics, some good, some bad; with a Linga Sharîra and physical body fairly well-formed and healthy, but of no specially splendid character. These are his limitations, clearly marked out for him, and he finds himself when he reaches manhood with this mental, passional, astral, physical “stock-in-hand,” and he has to do the best he can with it. There are many mental heights that he is definitely unable to climb, mental conceptions which his powers do not permit him to grasp; there are temptations to which his passional nature yields, though he strives against them; there are triumphs of physical strength and skill that he cannot achieve; in fact, he finds that he can no more think as a genius thinks than he can be beautiful as an Apollo. He is within a limiting ring and cannot pass out of it, long as he may for liberty. Moreover, he cannot avoid troubles of many kinds; they strike him, and he can only bear his pain, he cannot escape from it. Now these things are so. The man is limited by his past thoughts, by his wasted opportunities, by his mistaken choices, by his foolish yieldings; he is bound by his forgotten desires, enchained by his errors of an earlier day. And yet *he* is not bound, the Real Man. He who made the past that imprisons his present can work within the prison house and create a

future of liberty. Nay, let him *know* that he himself is free, and the fetters will crumble away from his limbs, and according to the measure of his knowledge will be the illusoriness of his bonds. But for the ordinary man to whom the knowledge will come as a spark, not as a flame, the first step towards freedom will be to accept his limitations as self-made and proceed to enlarge them. True, he cannot think as a genius thinks just yet, but he can think to the very best of his ability, and by-and-bye he will become a genius; he can make power for the future, and he will. True, he cannot get rid of his passional follies in a moment, but he can fight against them, and when he has failed he can fight on, certain that presently he will conquer. True, he has astral and physical weaknesses and uglinesses, but as his thought grows strong and pure and beautiful, and his work beneficent, he is ensuring for himself more perfect forms in days to come. He is always himself in the midst of his prison-house, the free Soul, and he can hew down the walls he himself builded. He has no gaoler save himself; he can will his freedom, and in willing it he will achieve.

A trouble meets him; he is bereaved of a friend, he commits a serious fault. Be it so; he sinned as thinker in the past, he suffers as actor in the present. But his friend is not lost; he will hold him fast by love and in the future he will find him again; meanwhile there are others round him to whom he can give the services he would have showered on his beloved, and he will not again neglect the duties that are his and so sow seed for similar loss in future lives. He has committed an open wrong and suffers its penalty, but he thought it in the past else could he not have wrought it now; he will patiently endure the penalty he purchased by his thought, and will so think to-day that his morrows shall be free from shame. Into what was darkness has come a ray of light, and the light is singing to him:

Ho! ye who suffer! know

Ye suffer from yourselves. None else compels.

The Law that seemed to be fetters has become wings, and by it he can rise to regions of which without it he could only dream.

BUILDING THE FUTURE.

The crowds of Souls drift onwards along the sluggish current

of Time. As the earth rolls, it carries them with it; as globe succeeds globe, they too pass on. But the Wisdom Religion is anew proclaimed to the world that all who choose may cease to drift, and may learn to outstrip the slow evolution of the worlds.

The student, when he grasps something of the meaning of the Law, of its absolute certainty, of its unerring exactitude, begins to take himself in hand and actively to superintend his own evolution. He scrutinises his own character, and then proceeds to manipulate it, deliberately practising mental and moral qualities, enlarging capacities, strengthening weaknesses, supplying deficiencies, removing excrescences. Knowing that he becomes that on which he meditates, he deliberately and regularly meditates on a noble ideal, for he understands why the great Christian Initiate Paul bade his disciples "think on" the things that are true, honest, just, pure, lovely, and of good report. Daily he will meditate on his ideal; daily he will strive to live it; and he will do this persistently and calmly, "without haste, without rest," for he knows that he is building on a sure foundation, on the rock of the Eternal Law. He appeals to the Law; he takes refuge in the Law; for such a man failure exists not; there is no power in heaven or in earth that can bar his way. During earth-life he gathers his experiences, utilising all that comes in his way; during Devachan he assimilates them and plans out his future buildings.

Herein lies the value of a true theory of life, even while the theory rests on the testimony of others and not on individual knowledge. When a man accepts and partially understands the working of Karma, he can at once begin this building of character, setting each stone with deliberate care, knowing that he is building for Eternity. There is no longer hasty running up and pulling down, working on one plan to-day, on another to-morrow, on none at all the day after; but there is a drafting of a well thought-out scheme of character, as it were, and then the building according to the scheme, for the Soul becomes an architect as well as a builder, and wastes no more time in abortive beginnings. Hence the speed with which the later stages of evolution are accomplished, the striking, almost incredible advances, made by the strong Soul in its manhood.

ANNIE BESANT.

(To be continued.)

EASTERN PSYCHOLOGY.

THERE are many earnest teachers who are beginning to ask themselves why it is that the study of psychology is not more practically helpful in teaching. Common-sense suggests that some knowledge of the laws of mental development is necessary to the training of a teacher, yet the science of psychology as taught in the West is not generally found to be practically useful to teachers. The Western writings on the laws of mental growth have a certain value as lessons in logic, but they are usually found to be unsatisfactory to students, because they make no attempt to awaken the deeper region of our nature which lies beneath the reasoning mind. The writings of Fröbel, particularly some parts of the *Education of Man*, form an exception to this statement, for he perceives the mysterious inward spiritual growth, which is the source of all human evolution, both in the race and in the individual, though it is generally ignored in Western writings on psychology. Hence these writings do not quicken the intuition or supply that kind of knowledge which a teacher most requires—the knowledge of how to place his mind *en rapport* with the minds of others, to get into touch with them, to perceive by sympathy their mental needs. A knowledge of the laws of logic avails little to a teacher who is without knowledge of the human heart and the spiritual nature of man. For this knowledge of the laws of logic will be of no avail to influence the child's inner development, to mould and form character, to repress all morbid tendencies before they have had time to gather strength. This spiritual element, which is not generally found in Western psychology, is supplied by the psychology of the East, for it treats of the mind as dual, consisting of a lower or logical, and a higher or spiritual, aspect, and it asserts that the higher mind, as well as the lower, acts like everything else in nature, according to law. We may thus learn much from it of the unseen and mysterious influence of mind upon mind, of the means by which character may be influenced or

changed, of the best methods of acting on the springs of human tendency at their very source. Some knowledge of the nature of the higher mind is also helpful in training the lower, for the two are only different aspects of the same faculty, and react constantly upon each other.

Many useful practical hints may be gathered, which cannot be given in detail in this paper. It will be found, for example, that the amount of healthy effort expended by a child is a more important question than the apparent result achieved. For training which is wholesome begins with the inner nature, and occupies itself more with the development of the will and the growth of character than with producing an outward appearance of knowledge. The power of will-force and nerve-force is much better understood in the East than in the West, but great care is required in the use of these forces by the teacher. It is not meant that children, released from the tyranny of physical force, should be enslaved by the far more injurious tyranny of the will, or hypnotised into following any special line of conduct approved by the teacher. The object should be to leave the will of the child free as far as possible, surround him with wholesome influences, and give him every opportunity for healthy and natural growth.

A study of Eastern psychology in connection with educational methods would lead to the gradual extinction of the competitive system, as this is directly opposed to all the needs of the higher mind. It would also tend to the abolition or total reform of the examination system; examinations being, as they are conducted at present, an unhealthy stimulus to the lower mind, and a hindrance to the development of the higher.

SARAH CORBETT.

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Continued from p. 508.)

CLIII.

NOËL! *natalis dies!* To-day is the anniversary of the birth of humanity. Emmanuel! God with us! God living in humanity; humanity divine, divinity human! This is what to-day reveals to us. And men have so far been able to derive from it only an inhuman religion and a damned humanity. The ox, the ass and the shepherds of the manger have alone divined by instinct the redeemer of nature. The magi who came to adore him, guided by the divine pentagram which is the great arcanum of the man-God, were obliged to return home by another road to avoid the rage of Herod and the ambushes of the priests. Thus the antique science, which came of its own accord to the cradle of Christianity, has been banished and as it were lost by persecution. The star, says a legend, fell into a well near Bethlehem; "one should search in the well," adds Voltaire, "for assuredly the truth is there." Never has the great mocker said a truer thing without knowing it. Yes, the well of the star is the well of truth; but when will the wise men of the world seek for it? The magi are also kings, for they are real initiates. They are three. It is the sacred number, and moreover they represent the three worlds: Balthazar, the disinterested, who seeks the true treasure, the man of profound peace (for his name signifies all these), is the ambassador of the supreme hierarchy, the representative of the great elect, and he offers incense to the newly-born child of the new humanity; Melchior, the King of the city, the Prince of light, comes in the name of the children of knowledge, and he will offer gold; finally Caspar or better Kathzar, the chief of men, will offer the myrrh which embalms the dead and represents the hope of immortality.

[Letter CLIV is purely personal.]

CLV.

God has spread a veil over his glory, and upon this veil he has

embroidered the typical forms of things. On these life looks and copies them according to exact laws, as the workman of the Gobelins copy pictures with numbered bits of wool. This veil is the universal plastic mediator; it is Light: ethereal in space, astral in the stars, vital and magnetic in living beings. The images correspond among themselves, and produce themselves according to the precise impulses of the forces. It is thus that an idiot thrown into ecstasy can read sublime things in this light. It is thus that mediums often stir the chords of that great instrument whose music they know not. But the presence of a better equilibrated being, tending necessarily to equilibrium around, renders their intuition more difficult, and throws their lucidity into the pains of a kind of miscarriage. That is why the mediums instinctively abuse such while yet involuntarily paying homage to them. . . .

Happy are the poor in spirit! That is, happy are the poor who have brains. There are so many people who are rich in stupidity!

January, 1863.

[Letter CLVI is missing.]

CLVII.

THE sacred science has just suffered a great loss in the person of M. Louis Lucas, my neighbour and friend, one of the most distinguished of chemists, an initiate into the Hermetic secrets, and the inventor of an apparatus which he called the *Biometer*, and which physically proves the truth of our theories upon magnetism, or the special magnetisation of living beings. This apparatus consists of a *neutralised* compass needle—*i.e.*, a needle rendered non-sensitive to electricity by electricity itself—which is put into connection with the experimenter by means of a chain also neutralised and non-sensitive to the ordinary electric fluid. People who touch this chain at once reveal their power as a magnet and their more or less of vital equilibrium. Some impart to the needle a slow and measured movement; others communicate to it uneven oscillations; others a disordered movement which sometimes goes so far as to make the needle swing and dance round and round. And this is especially remarkable, that by the interior act of the will alone, one can stop the needle or make it turn in the opposite direction. I have been present at some very curious and completely convincing experiments. But doubtless the time has not yet come for modern science to be initiated into the great mysteries of life. M. Lucas is dead, and I took part in his funeral. He was barely forty-seven years old, and leaves two young children. I wept on seeing the tears of these

poor little ones, from whom inexorable nature had just taken away their father, whose life remains incomplete both for them and for us.

May he sleep in profound peace!

[Letter CLVIII is uninformative.]

CLIX.

THE number nine represents, as I have already told you, the theological dogma of the *circumincision* of the divine persons.

This dogma explains the Trinity in a completely Kabbalistic manner. For if the three persons are in each person, the hypostases are indivisible one from another, and the persons, though distinct, are inseparable. Thus the one only God remains one alone in three personal conceptions. If one affirmed in him but one person only, the word person would be idolatrous, for it would necessarily represent an individual and “*numberable*” idea, if I may thus express myself. But the one God cannot be impersonal in our conception without becoming an abstraction, a thing, a dream, an idea without form. He is tri-personal, *i.e.*, omni-personal, because the concept of the ternary contains every idea of life and of personality. He is one, he is three, and three times three, because each unity of the ternary is inseparable from the others. There are, however, not three Fathers, three Sons, and three Holy Spirits, but there is the Father in the Son, and the Son in the Father, and the Holy Spirit in both; and it is always the same Father, the same Son, and the same Holy Spirit, but under three diverse and distinct notions of personalities. Thus there is Father, Son, and Holy Spirit, or Kether, Chokmah and Binah in Aziluth; Father, Son and Holy Spirit in Jetzirah or Gedulah, Geburah and Tiphereth; Father, Son and Holy Spirit in Briah or Netzah, Hod and Jesod. For Tiphereth is the Shekinah of Kether, and Jesod is the visible light of Shekinah, one in three, three in nine, and nine in one.

January 23rd, 1863.

CLX.

THE number nine represents the three great mysteries of Christianity, which all three explain themselves by the ternary.

1.

THE TRINITY.

1. *Father.*
2. *Son.*
3. *Holy Spirit.*

2.

THE INCARNATION.

1. *God.*
2. *The Man.*
3. *The Man—God.*

3.

THE REDEMPTION.

1. *The Offended.*
2. *The Offender.*
3. *The Victim.*

Now in the victim are found the offender and the offended—in the Man-God are found God and Man—in the Spirit are found the Father and the Son. And the same thing can be affirmed equally and *vice-versâ* of the other members of the three ternaries. Thus the Trinity is the mystery of the Father; the Incarnation is the mystery of the Son; and the Redemption is the mystery of the Holy Spirit. Thus the nine are in three, and the three times three give three times nine or twenty-seven, the digits of which when added give nine again. Such are the ineffable depths of the number nine.

Thus indeed this number sums up and symbolises all the wisdom represented in the Tarot by an aged man having on his forehead the sacred sign of Yod in a double circle, in his hand a lantern, that is, a guarded light, an occult light, and in the other hand a staff upon which he leans, and with which he sounds the depths of the ternary in front of him. He is wrapped from head to foot in a mantle, the symbol of discretion and prudence. Compare this picture with that of the Fool, and note all the contrasts. The fool has garments and lets his nakedness be seen; he has two staffs, one of which weighs him down, while the other hampers him (etc.).

January 25th, 1863.

(Letter CLXI is uninstructive.)

(*To be continued.*)

RECURRENT QUESTIONS.

5. *Can you give me an idea of Prayer? I mean Prayer as communion with the Source of all things.*

In reply to your question as to my idea of Prayer, I think it will be well to go somewhat generally into the whole subject and not confine my answer to the precise aspect raised by your question, *viz.*, "Prayer as communion with the Source of all things."

First, then, let us clear the ground by disposing of that aspect of Prayer most commonly practised and thought of—Prayer for some definite and specific object, *e.g.*, rain, fine weather, good health, long life, worldly prosperity, and so forth, as well as the higher objects of desire, such as power for ambition's sake, or any object however lofty for the sake of self. All these seem to me to fall under the same category. They may be obtained by Prayer, for Prayer in this sense is nothing more than a powerful desire, a strong going forth of the *will* towards the obtaining of the desired result. And such desire, such forth-rushing of the will, whether definitely formulated in set words addressed to some higher being or not, does always more or less set in action the subtle forces of Nature around us, and so works towards bringing to pass that which is thus prayed for. And if the Prayer is sufficiently fervent and full of that faith which gives confidence in action, the force thus given to the will and desire sooner or later will accomplish that which is desired; the amount of time and the intensity of the effort needed being dependent upon the nature of the object prayed for, and even more upon the nature of the Karma which the person has generated in his past.

But whether the thing thus prayed for will, when obtained, prove a blessing or a curse is altogether another matter. By praying in this way, man takes unto himself his divine birthright—as he is fully entitled to do—and becomes the arbiter of his own destiny, choosing for himself what he will have; but in thus choosing he

must also accept the consequent responsibility of the results of his choosing, and being therefore dependent on his own unaided wisdom his mistakes and misjudgments will be many.

Hence the wiser, as the more spiritual—because less self-seeking—course is never to pray for any special thing for one's own having or enjoyment, but to leave the guidance of one's personal fortunes wholly to that ineffable Law which, through its conscious and wise Agents, guides and adjusts our lives with a wisdom far out-soaring our highest conceptions.

Leaving then this, the meaner and less worthy side of Prayer, let us come to its higher, more spiritual aspect, about which you ask.

Prayer, in this sense, is better called contemplation, meditation, ecstasy, according to the degree and kind of communion with the Divine attained by the devotee. This kind of Prayer pertains to the very essence of all real spiritual life, and without it the Soul remains starved and weak and stunted in its growth. But do not imagine that we men, as we are now, can reach to communion with **THAT** which alone can truly be called "the Source of all things." Above us are endless series of hierarchies of spiritual Intelligences, infinitely beyond the supremest stretch of our minds to grasp, through Whom are transmitted to us the light and life of the **ONE**. Very Gods are They, indeed, for They transcend our loftiest, our most sublimely holy conceptions, and it is with These that for ages of growth yet to come we shall commune in our highest moments, reaching ever higher, ever widening out into the fulness of the glory of that Divine Life whereof all the worlds are but momentary shadows, and from which both mind and speech turn back, unable to express It.

6. *What is the meaning of the word ENS?*

Ens is from the Latin verb *esse*, be, and is a mediæval word much used by the schoolmen. It is defined in the *Century Dictionary* as "That which in any sense is; an object; something that can be named and spoken of." Among various quotations shewing its use in Philosophy, one is given from Boyle, who employs *ens primum* in the sense in which the term was used by Paracelsus, as that "which contains the virtue of the substance from which it is extracted."

CORRESPONDENCE.

SEX SYMBOLOLOGY.

ALLOW me to say a few words with regard to the very interesting and intuitional series of papers on "Christianity and its Teachings," contributed by A. M. Glass. On p. 473 the writer quotes the passage in *Ephesians* with regard to the union of "Christ" and the "Church," and the relation of husband and wife. I have criticised that passage, among other passages, in *Womanhood and the Bible*, and believe it to have been subjected to interpolations. The declaration that "the husband is the head of the wife," naturally results in the subordination of the wife to the husband, as is indeed advocated in the context, and although A. M. Glass has omitted the most objectionable portion of the passage, he has retained the leading proposition, which is the very *crux* of the matter. In our desire to employ and explain symbols, we Theosophists should guard against their abuse, and in no instance can symbolism be more abused than in relation to the physical aspects of sex. It is of course unnecessary for me to point out that on the Soul-plane the suggested inferiority of woman becomes an absurdity, since all Souls are alike equal and divine. And the sad experience of human life has taught many of us the fact that the accentuation of sex by dwelling on merely physical functions has only resulted in countless evils. On the physical side man and woman are the complements of each other, but it is alien to the spirit of true religion or the purpose of sacred writings to teach that an individual of one sex is the head of another of the other sex, or that woman is an inferior because of her womanhood and her maternal capacities. For the same reasons, although the results might be less mischievous, I have always objected to the symbology which points to "woman" as the Soul, and "man" as the outer Reason, which should be governed by the feminine Intuition, and to the exaltation of the feminine at the expense of the masculine, which is characteristic of a certain school of thinkers. The "kingdom of heaven" is not to be found within the opposite sex either individually or collectively, but within each one of us, wherein is "the way, the truth and the life"—the pathway to that divine relation which makes all united in equal sonship. Symbology which degrades one sex and represents it as inferior to the other is a thing to be avoided by all genuine Theosophists.

S. E. G.

THEOSOPHICAL ACTIVITIES.

THE President-Founder has spent August on the Continent, and has visited Paris, Berlin, and Amsterdam. He returns to the European Headquarters this month.

INDIAN SECTION.

The Calcutta Branch has been much stimulated by the help given to it by the Acting General Secretary, Bâbu Upendranath Basu, and has formed groups for the study of Theosophical literature generally, and of the Shâstras. The Young Men's Ârya Union, founded and fostered by the Branch, has affiliated with the Hindu Boys' Association, and Bâbu Hirendranath Dutta, M.A., B.L., has been elected Vice-President for Bengal.

The General Secretary left England for India on August 22nd, and is expected with the liveliest interest at Benares. It is doubtful whether it will be possible to hold a Convention at Benares this year, the holidays falling inconveniently early.

EUROPEAN SECTION.

Mrs. Cooper-Oakley and Mr. Mead have returned from their trip to the Continent. The Correspondence Classes and other work, which have been slightly delayed, will now proceed as usual.

Mrs. Besant's lectures, though not so numerous as in one or two of the earlier months, have been very successful, the series given at Exeter, Plymouth, and Tavistock being especially serviceable. The lecture at Exeter only obtained a small audience, but those at Plymouth and Tavistock were largely attended, with the gratifying result that centres were formed at both places, about sixty enquirers being present at Plymouth; there is every prospect of strong branches being established.

Mrs. Besant has also arranged to give a series of lectures at Queen's Hall, on the last three Sundays in September and the first in October, the subjects being, for the first three lectures, Reincarnation, and for the fourth, the relation between Souls in and out of the Body. It is

hoped that this series may be as successful as the previous one, which was in every way satisfactory.

The "At Homes" have proved an attraction for many members and others interested in Theosophy, and much useful work, in answering questions and in solving difficulties, has been accomplished.

The Blavatsky Lodge has presented an animated appearance during the series of five lectures entitled "In the Outer Court," which concluded on August 29th. These lectures have been reported *verbatim* and will shortly be published in book form.

A report has been submitted by the French Branch, which shows how much good and valuable work has been done by the members in France. The sum of 4,007 frs. has been received in the year ending June, 1895, and 3,422 frs. have been expended. The greater portion of this amount has been spent on literature, especially in connection with *Le Lotus Bleu*, a journal that does great credit to its admirable editor, M. Arnould. Besides this expenditure, some members have privately subscribed for the publication of Theosophical works in French.

AUSTRALASIAN SECTION.

The reports from Australia are distinctly satisfactory, and Theosophical ideas appear to be spreading widely.

We have received a newspaper report of a lecture on Theosophy delivered at the Young Men's Christian Association in Sydney; antagonistic, of course. As the Primate was in the chair and bishops and other prominent members of the Church were present, it is evident that Theosophy is forcing its way into Church circles. The lecturer denied, amongst other things, any unity between the various religions.

Opportunity was taken by members of the Society to distribute handbills, and a reply was made by Mr. Martyn on the following Sunday morning, before a large audience.

Considerable notice has been taken of Solovioff's book by the press, giving opportunities for defence by members, the subject naturally arousing some newspaper correspondence.

The General Secretary finished his tour round the Branches of the Theosophical Society and centres of Theosophical activity on June 22nd, when he reached Melbourne from Tasmania. He has found one idea, one feeling predominant in all quarters here, that the truths, the principles, the teachings of Theosophy are independent of personalities, that truth, as such, is invulnerable, and that dissensions within our Society, or attacks from without, can only test the solidity of the superstructure, but can never shake the foundations.

The Countess Wachtmeister is doing really excellent work in Melbourne, and has wrought so hard that at last Nature, whose claims have been ignored week after week for months, imperatively demands a rest, which the Countess is taking before coming on to Sydney. We are expecting her on August 4th, and every preparation is being made for an effective campaign. It is hoped she may be induced to visit Goulburn, Wagga and Armadale, at least, in N.S.W., where the prospect looks hopeful. It is pleasant and encouraging to be able to report that the stay in the Colonies of this indefatigable and most efficient worker, may probably be extended considerably beyond the period at first proposed.

A much increased sale of literature has resulted from her work, a weekly "At Home" has been started in Melbourne at Maybank, and a "Lotus Circle" has been formed. The Countess has also started some groups for study in the outskirts of Melbourne.

The General Secretary's return to Sydney was welcomed in a manner that must have been peculiarly gratifying to him. The arrears of work awaiting him were very heavy, and will absorb his attention for some weeks. One of his first tasks was the pleasant one of assisting at the organisation of a new Branch, *The Dayspring*, at Surrey Hills.

In the Sydney Branch steady activity prevails. Of seven evenings, six in each week are devoted to some form of Theosophic work, and the rooms are open every weekday for members and enquirers. New and attractive programmes are being arranged, and many volunteer helpers attend. In the Melbourne and Ibis Lodges equal activity and variety are manifest.

Auckland, N. Z.—The work of the local Lodge is progressing steadily though slowly, and during the past month, the following public efforts have been made to advance the movement. On June 14th, at the open Lodge meeting, Mr. S. Stuart read a paper upon "The Manifest and the Occult, being a study of the Fire Philosophy." On June 21st, Mr. Wm. Swinnerton read a paper upon "Karma and Social Improvement." On Sunday evening, June 23rd, in the Masonic Institute Hall, Queen Street, Miss L. Edger, M.A., lectured upon "Karma and Reincarnation." On June 28th, at the open Lodge meeting, Messrs. S. Stuart, W. H. Draffin, and C. W. Sanders read "Evolution and Involution of the Divine Ideas," and other reprint papers. On July 5th, short papers upon Reincarnation were read by Mr. S. Stuart, Mrs. S. E. Hughes, and Mr. W. Bevan; and on Sunday evening, July 7th, in the Masonic Institute Hall, Mr. S. Stuart lectured on "The other Self, a Study of Consciousness."

A correspondent writes: "The last few weeks Mr. Stuart and I have been very busy getting out the full syllabus and papers of questions of the First Section of the graduated Scheme of Work Mr. Staples talked over with us when he was here. This includes sixteen pamphlets, and it has been quite a heavy undertaking, but it is nearly ready now to send on to him for his approval or correction. Then we can set to work on the other sections of study, and so we shall have it all in working order in another month or two, I hope."

AFRICA.

Johannesburg Group.—At last we have been enabled to resume activity. Naturally this is very feeble at the outset, for our little Group is only just re-emerging from Pralaya, but we are hoping that the Manvantara stretching before it is destined to be a long one, and rich with a goodly harvest.

The last two weeks Herbert Kitchin and the undersigned held small informal meetings some seven miles from Johannesburg, explaining the general principles of Theosophy. We hope to arrange for a public lecture in the same vicinity, which is emphatically a working-class district, and we have the advantage of the co-operation of a lady member who has stuck to the Group through all its trials. Meanwhile propaganda is being advanced by lending books and giving away pamphlets.

A little more patience and perseverance, and we shall be able to tender still another Branch to the Theosophical Society.

LEWIS RITCH, *Hon. Sec.*

REVIEWS.

THE LUNAR PITRIS.

By Mrs. A. P. Sinnett and W. Scott Elliot.

[Transactions of the London Lodge T. S., No. 26. T. P. S. 7, Duke Street, W.C. Price 1s.]

THE subject of the "Pitris," cropping up as it does again and again all through H. P. B.'s monumental work, in all sorts of connections and with all sorts of bearings, is one that to some of us has ended by becoming little short of a nightmare.

With her habitual elasticity in the use of terms—due to a deeper insight into their meanings—H. P. B. has applied the name "Pitris" to many and various classes of entities; and so the poor student suffers from a veritable *embarras de richesse*, since the *raison d'être* for using the term is often very recondite and hard to find.

Even the relatively restricted class of "Lunar Pitris" is far from easy to disentangle, and I confess that my own efforts, at any rate, to evolve an orderly and coherent theory of their relation to the Lunar evolution and to our own have been but very partially successful.

So I think we shall feel deeply indebted to the London Lodge for this last addition to the brilliant and valuable series of their contributions to our literature during the present year.

From what is said on page 7, this essay must be regarded, I think, as based upon independent information and study from the same sources as were drawn on by H. P. B.; *The Secret Doctrine* being employed rather for purposes of verification and checking than as the basis of the study. Hence the work before us has a double value: first as an independent corroboration, and then as affording a clear outline of the subject which will be found of the greatest use in the study of *The Secret Doctrine*.

A review in *Lucifer* is not the place to attempt any analysis of such a subject; but I cannot pass over, without special mention, the descriptions of the Second Race man, and of the higher and lower types of

the Third Race man given here, which form a most important addition to the clearness of our at present rather scanty knowledge of details on these very interesting topics.

Enough has been said, I hope, to make every student of *The Secret Doctrine* realise that this Transaction of the London Lodge is as necessary to his work as even the new Index, wherein our hearts are still rejoicing.

B. K.

AN ANALYSIS OF ASTRONOMICAL MOTION.

By Henry Pratt, M.D. [Published for the author by G. Gorman & Son, Covent Garden.]

DR. PRATT is an old member of the Theosophical Society, and a valued contributor to the *Theosophist*, in which he is at present publishing a series of abstruse articles expounding his somewhat heterodox views upon Astronomy. The volume now under notice is described by the author as an attempt "to give simpler expression to his views," and will probably, therefore, be welcome to those who, while feeling that the author has something of value to say, yet have so far more or less completely failed to grasp his meaning as embodied in his larger work *Principia Nova Astronomica*.

It is impossible within the limits of space available for this notice to discuss the many interesting remarks made by the author, or to attempt any estimate of the importance of the reasoning to which they lead, and students must be referred to the book itself for further information. It may be as well, however, to call attention to the fact that modern Astronomy on the orthodox scientific lines is by no means that ideally perfect science which its votaries strive to make the uninitiated public believe it to be. Especially in regard to the larger questions of knowledge about stellar periods and the slower variations in astronomical motions, there is much left to be desired. But after the way in which General Drayson's discoveries in this domain have been received by the official representatives of Astronomy, it would be too much to hope that Dr. Pratt's work should even receive any notice at their hands.

B. K.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 11:—"Old Diary Leaves" is not quite so entertaining as usual, consisting of a plain record of lectures and visits. The particulars regarding the huge tooth, ascribed exoterically to the Buddha, form the lightest portion of the reading. The "tooth" is about two inches in length. The Colonel does not say how the believers appreciated H. P. B.'s humorous explanation—"Of course it is his tooth; one he had when he was born as a tiger." Miss Edger writes in an interesting manner of "The Theosophic Idea of Creation." The very mysterious account of the "Ordeals and Mysteries of Ancient Egypt" is continued. "The Jain Theory of Reincarnation, or the Transmigration of Soul," is a valuable article condensing a large amount of information into a readable form. Mr. Dvivedi's paper on Spiritual Culture is begun in this number.

THE PATH (*New York*).

Vol. X, No. 5:—There is nothing very fresh in H. P. B.'s letters, which deal with the troubles with the S. P. R. By far the most valuable papers now appearing in *The Path* are the "Talks about Irregular Books," by C. J., which are scholarly and literary in style. The Hymns of the *Rig Veda* are being discussed at present. Dr. Buck writes on "Mind, as the Theatre of Human Evolution," and I. H. Fussell on "The Nature and Purpose of Devachan."

THE VÂHAN (*London*).

Vol. V, No. 2:—This number shows a marked improvement over recent issues, and, in fact, will compare favourably with any of the older copies, the "Enquirer," though only consisting of two pages, being much more interesting and valuable than usual, and conveying a good deal of information on a little understood subject. A long letter is published on the question of education, in answer to Mr. Lord's suggestions, raising some very good points, which will bear further argument. The correspondence also includes a letter on Karma and Reincarnation, with some notes by Mr. Mead, and a letter from Mrs. Besant on "Membership in other Societies of Fellows of the Theosophical Society."

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 6:—This number opens with a translation of Mrs. Besant's lecture on "India, her Past and her Future." This is followed by a short paper on the Skandhas by M. Guymiot. The Universe, he says, is made from the five Skandhas. Beings on all planes are characterised by the predominance of one or other of the Skandhas. The issue also includes an article on "Theosophy and Art," by Marie Regimbaud, and continuations of Dr. Pascal's paper on The Brown-Séquard method and Colonel Olcott's account of H. P. B.'s phenomena.

A.

SOPHIA (*Madrid*).

Vol. III, No. 8:—The usual translations of *Letters that have Helped Me*, *The Building of the Cosmos*, and *Helena Petrovna Blavatsky*, are continued. The critical review of the peculiar work *Lobre el Origen Poliédrico de las Especies* is also continued, and the explanation is assisted by some diagrams and tables. The relations between the solid geometrical figures, musical notes and colours, are undoubtedly of interest, but the other correspondences are not so clear. José Plana contributes a metaphysical article on "The Spirit and the Soul," treating the subject from both the individual and universal aspects.

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 40:—Contains the continuations of the translations of *The Key to Theosophy*, *Through Storm to Peace*, and *The Idyll of the White Lotus*. The first instalment of "The Doctrine of the Heart," appearing in *LUCIFER* is also translated. The original articles consist of one by "Afra" on "Abraham's Prayer" and "India and her Sacred Language."

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 20:—The article on "True Socialism" is concluded, the necessity for self-purification and self-sacrifice in order to reach the desired goal, forming the burden of the paper. The fourth chapter of the *Bhagavad Gîtâ* is concluded and the issue is completed by book notices, and the announcement of a new Society in Spain for the study of Hypnotism.

A.

THE PACIFIC THEOSOPHIST
(*San Francisco*).

Vol. VI, No. 1:—In "The Process of Death and Reincarnation" an attempt is made to sketch the progress of man through the stages between earth lives.

This is followed by a study from *The Secret Doctrine* on the evolution of the human form, consisting of detached quotations.

A.

THEOSOPHY IN AUSTRALIA
(*Sydney*).

Vol. I, No. 4:—The reports of the progress in Australasia are encouraging, and Theosophy appears to be taking a deep hold there. This issue of the magazine is occupied mainly with a reprint of the Countess Wachtmeister's pamphlet on the recent troubles, the remainder consisting of the usual notes and answers to questions, and a short article by Mrs. Besant on "What Theosophy Teaches."

A.

JOURNAL OF THE MAHÂ-BÔDHI
SOCIETY (*Calcutta*).

Vol. IV, No. 4:—Contains a long article, entitled "Buddha's Message to the World," giving a good deal of information, and short papers on "The Arhat Mind," "The Will-Prayer of the Bodhisattvas," and other subjects.

A.

THE THEOSOPHIC GLEANER
(*Bombay*).

Vol. IV, No. 12:—The first article in this issue is on "Heaven and Hell," and many descriptions of the latter place are taken from several orthodox Christian writers. This is followed by a short paper on "Human Progress," a report of a lecture on Upâsana, and some reprints from Theosophical journals.

A.

ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. I, No. 7:—In "How an English Boy is Brought Up," a sketch of the University Boat Race is given. This number, which is an excellent one, also contains a continuation of the outline of Hindu re-

ligion, "How Does Theosophy help the Young?" and some short notes

A.

THE BUDDHIST (Colombo).

Vol. VII, No. 25-28 :—The first volume of the *Visuddhimagga* is concluded, but it is hoped to continue the translation in future numbers. The work is a most elaborate one, and when in book form will be a valuable publication. The numbers also contain an article on "The Shâstic methods of subduing the Indriyas and the Mind," and some reprints.

A.

OURSELVES (London).

Vol. I, No. 3 :—We are glad to note a great improvement in the printing of this little magazine. The contents have also progressed a little, though not as much as might be desired. Simplicity in style is still at a discount. The "Confession" is a very immature production, which makes some unfortunate efforts at grandiloquence. "Expansion of Thought" is much the best paper in this issue.

A.

THE THEOSOPHIC THINKER.

(Madras.)

Vol. III, Nos. 27-30 :—Contain articles on Sannyâsam, the Doctrine of Grace, Upâsana, and other subjects, and a translation of the Ashtavakra Sanhita, a story from the Sanskrit. The English of the latter is at least vivid and original. Here is one example, "The Rishi began then to reflect on the descriptitude of the lady and the result was no other and no less than torturing infliction of painful thought. The ugliness of the lady pricked and speared his eyes."

A.

THE LAMP (Toronto).

Vol. II, No. 1 :—The paper contains a quotation from Professor Clifford, a reprint from the *New York Times* on the flowing of Jordan, one or two short articles and reviews, the latter forming the most readable part of the number.

A.

MODERN ASTROLOGY (London).

Vol. I, No. 2 :—In the short notice in last month's LUCIFER, an error was made in stating that the new magazine was less costly than the older one, *The Astrologer's Magazine*, incorporated with it. This was written under the wrong impression that the price of the latter was greater, and the comment did not refer to the cost of production. The present issue contains some interesting explanations of the planets, with an ingenious symbolism, other short articles on astrology and palmistry, and, of course, some predictions, a little more definite than usual. An interesting feature in each month would be to take the previous month's predictions and analyse them.

A.

OTHER PUBLICATIONS.

We have also received the following : *The Theosophical Forum*, with the usual questions and answers; *Notes and Queries*, with an article on Christian Secret Tradition, and one on "The Secret or Mystery of the Rose;" *Addresses of Svâmi Vivekânanda at the Parliament of Religions*; *The Prasnotara*, the Indian Section Gazette, containing Society news and a quotation on dreams from the *Questions of Milinda*; *Vairâgyashataka*, a translation of a treatise on renunciation, issued by the Bombay Theosophical Publication Society; *Book-Notes*; *The Moslem World*.

MERCURY (San Francisco).

Vol. II, No. 1 :—*Mercury* begins a new volume with this issue, and at the same time considerably enlarges its dimensions and improves its appearance. It is now the organ of the American Section, although it still retains its "Children's Corner," and devotes a considerable portion of its space to matter suitable for the young. It opens with an editorial greeting, which is followed by a lecture on "New Wine in Old Bottles" by Alexander Fullerton. The number includes a short article on "Practical Theosophy," notes on the present condition of the Society, and official announcements.

A.

LUCIFER.

ON THE WATCH-TOWER.

THE President, who had delayed his return to India to the last possible moment, in order to give his enemies the fullest opportunity of attacking him—as they had been threatening to do for eighteen months—left England on October 8th. On the previous evening a reception was held by the Blavatsky Lodge to bid him farewell, and old friends and new assembled to do him honour. Much gratitude is felt towards him for the skill with which he has piloted the Society through its recent troubles, and for the courage and rectitude with which he has faced all the threats made against him by those who have been, and are, trying to disrupt the Society. H. P. B.'s old colleague and nearest friend, who stood loyally by her through the stormy times in which she was forsaken by some who now most loudly acclaim her, has justified her confidence in him as President of the Society by his firm and carefully moderate action during the last eighteen troublous months. He has brought the Society through the worst crisis it has yet had to face, and has turned what might have been its disruption into the mere defection of numerous members.

* * *

When the President was last in Paris, he was shown by Dr. Baraduc the results of a most interesting series of experiments on the photographing of "vital force." The doctor has been for more than two years engaged in attempts to photograph what he calls the vital human fluid, the cosmic vital force, and other super-physical manifestations of energy. The human fluid possesses the quality of passing through glass, and it can thus be separated from electricity,

of which glass is a non-conductor. This human fluid impresses itself on a photographic film as dappled clouds, showing vibrating points like stars surrounded by a zone ; the cosmic vital force shows a cellular tissue, like frog-spawn. This is a somewhat interesting physical proof of the fact familiar to trained students, that the "cosmic vital force," Jîva, is changed in character in the human body, and is specialised therein, becoming Prâna. Thrown off from the body it manifests qualities differing from those it possessed ere it was absorbed therein. Dr. Baraduc states further that a psychic image, formed by an effort of the imagination and projected by the will, can be received and reproduced by a photographic plate, and that such a photographed image shows lights and shadows. In addition to such images he has also obtained images produced by the action of "extra-human intelligence." A wide field of research seems thus to be opened up for Borderland Science.

* * *

"C. C. M." has been publishing in *Light* some most curious papers on Luciferian worship, a vile and horrible form of the Black Art which recalls the nightmares of mediæval witchcraft. For many years past experiments have been going on in Paris, based on statements in the mediæval books on the Black Art, and some startling results have been obtained from time to time. It appears that various ceremonies have been performed, both in Paris and in America, which have brought their performers into relation with some of the most undesirable denizens of Kâma Loka. As all these practices are mixed up with grossly immoral proceedings, there is fortunately no danger lest any cleanly-minded persons should become mixed up in them.

* * *

Some most extraordinary statements are being made at missionary meetings just now, as to the "crusade against heathenism" carried on by those who do so much to stir up strife between England and Eastern nations. At a meeting of the London Missionary Society, the Rev. A. P. Begg, of Calcutta, spoke on "Mission Prospects in North India," and said that the missionaries "had expelled many superstitions and evil practices among the Hindus; but they had many fresh difficulties to face. The young Hindu of the present day did not

realise what was the Hinduism of his grandfather. They were looking at things through an atmosphere of English life and thought. They were practically Christian at heart, but through sentiment and tradition they still preferred to call themselves Hindus."

Another speaker, the Rev. Edwin Lewis of Bellary, said that "the most critical and important stronghold to be attacked was that occupied by Young India, who had given up the superstition if not the vices of Hinduism. Young Indians of to-day were bound to become the leaders of the people. If they were to be enemies of Christianity they would be formidable enemies."

Unhappily, too many of the young Hindus are looking at things through an English atmosphere, and are consequently polluting with meat and alcohol the bodies resulting from thousands of years of pure living, bodies that were peculiarly adapted for the indwelling of progressed Egos. Young India has largely given up that "superstition of Hinduism" that regarded pure bodies and pure magnetism as desirable things, and that kept the body clean as an instrument of the Soul, instead of pampering and befouling it as an instrument of the animal nature. If things continue to "improve" on these lines, in a few centuries there will not be left any clean physical tabernacles for the indwelling of disciples, and such persons on taking new bodies will have to subject them to a stringent process of purification ere they will be fit to live in.

* * *

It is odd to hear a missionary saying that these Westernised young men are "practically Christian at heart," and one would like to know what he means by the phrase. In religious feeling, in morals, in filial duty, in simplicity of life, they are distinctly below the standard of the Hinduism of their grandfathers. Is not the missionary apt to be led away by externals, and to imagine that when a young Hindu gives up his dhoti for trousers, his rice for beef, and his milk for alcohol, he has become a Christian at heart? However, a reaction has happily set in in India in favour of the ancient religion, and one may hope for the day when Hinduism, freed from modern superstitions, and cleansed from modern vices, will again stand forth in the world's eyes as a lofty spiritual religion. There are indeed many accretions to be gotten rid of, but the pure gold

is there, encrusted by much mire, and when the mire is rubbed off the gold shall again shine forth.

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* * *

The curates of the Established Church have formed to themselves a Union, after the fashion of more materialistic trades. The first attempt proved abortive, and gave rise to a scene of uproar that recalled in a feeble way some of the exciting Councils in the early centuries. The second and successful meeting was held on October 1st, and it formed a "Curates' Union and Church Reform Society." The "summary of aims and objects of the society as set forth in the unauthorised programme, which might be modified when the Union was formed," declared that the Lower House of Convocation should be reformed "on a truly democratic basis of equality in accordance with the principles of the Spiritual Church." A full statement of these principles would be interesting and possibly instructive, for the idea of a "democratic basis of equality" is in complete conflict with the idea of a spiritual Hierarchy which the Church is supposed to recognise. From the standpoint of democracy every man is equal with his neighbour and should have voice and power equal with those possessed by any other. From the standpoint of spirituality, a man stands higher or lower, according as he has developed from within himself the spiritual nature, and the weight he should exercise in council and the authority he should wield depends on the extent to which this development has been carried. In the spiritual world ignorance multiplied into itself ten thousand times does not amount to knowledge, as it is supposed to do in the political world. So one would like to hear in what way the "truly democratic basis of equality" links on to "the principles of the Spiritual Church." If one were harshly practical, one might perhaps fear that the democratic basis of the Curates' Union is a little limited, as "there were at no time in the room more than a dozen gentlemen in clerical attire and half that number of laymen." If quality be repudiated, it would seem desirable to have quantity.

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It is very interesting to see the different lights thrown on Re-incarnation by various classical writers. My attention was drawn

the other day to the following passage from Virgil, in which Anchises addresses his son Æneas :

First, the heaven and the earth, and the plains of ocean, and the bright orb of the moon, and the Titan-begotten sphere, one Spirit maintains within, one Mind infused through the members keeps the whole mass in motion, and pervades the mighty frame. Thence the race of men and beasts, and the lives of flying things, and the monsters which the sea contains beneath its marble surface. In these seeds dwell fiery vigour and a heaven-derived principle of life, in so far as injurious bodies do not cumber them, or earthly frames and mortal limbs dull their force. Hence come their fears and desires, griefs and joys, and confined in gloom and a dark prison-house they descry not the light of heaven. Nay, even when on their last day life has left them, not even then every evil and all bodily taints entirely pass away from unhappy spirits, and it must needs be that many which have long grown with their growth remain rooted in them in wondrous wise. Therefore they are tormented with punishments, and pay the penalty of former crimes; some are lifted up and exposed to the unsubstantial winds; the guilt ingrained in others is washed out in mighty rushing waters or purged by fire; we suffer each his own ghostly pain; thereafter we are scattered throughout wide Elysium, and a few of us abide in these happy fields; until a long period, when the cycle of time is completed, has washed out the inherent stain, and leaves undefiled the ethereal sense, and spark of pure vital flame. All these spirits, when they have passed through the era of a thousand rolling years, the God calls forth to Lethe's stream in a vast crowd, in order, that is, that unmindful of the past they may revisit again the arching heaven above, and may begin to be willing to return to mortal bodies.

The stages through which the disembodied Soul passes in Kâma Loka and then onwards into Devachan are here not obscurely hinted at, and "the era of a thousand rolling years" for the undefiled spark of pure vital flame, and then the return to earth, preceded by the loss of memory are familiar conceptions. No matter to what literature we may turn—provided it belong not to the modern world—we find shining out the truths of the Wisdom Religion, the "Light that lighteth every man that cometh into the world."

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* * *

The Countess Wachtmeister, who was very pleased to hear of the formation of the Scandinavian Section of the Theosophical Society, sends me the following extract from her congratulatory letter to Dr. Zander: "H. P. B. was so anxious to keep the unity of her work complete: the Lotus flower with its seven petals that we were to carry on into next century, unsullied and pure with its

spiritual fragrance. We have now the five petals, the European, Indian, American, Australasian, and Scandinavian Sections—but before the end of the century we have to form two more Sections if the flower is to be complete with its seven petals. I hope that New Zealand may be one of these Sections and Africa the other one. We have passed through a severe trial these last two years, psychic forces have been rampant, and the whole of the Theosophical Society has been convulsed and shaken to its very centre, but it has survived the shock, and H. P. B.'s dearly-loved Society is still alive, and we must use our every endeavour to carry it on intact and without mutilation into the next century." It is a pretty simile for the Theosophical Society, the fragrant seven-leaved Lotus. May it be carried safely through!

* * *

In consequence of the new attack on the Society, I have delayed my departure for India, though at very grave inconvenience, and serious pecuniary loss. H. P. B. and Colonel Olcott and myself are now the persons assailed, and although there is not the slightest danger that this attempt to rake up dead issues, as regards the two first, and to bring at present undisclosed charges against myself, will do much harm, it is still best that I should remain at hand, to deal with any specific accusations that may be made. The plan adopted by the enemies of the Society of gathering together accusations against prominent members, keeping careful silence while the members are at hand, and launching the accusations publicly when they are on the other side of the world, or are on the eve of departure, is not a very chivalrous or honourable one, but we must take people as we find them. Had I left England, there would have been another explosion of newspaper controversy with a three months' interval ere I could answer, such as we had last year; so I have unpacked my boxes and settled down again to work here, though I am grieved to think of the disappointment that will be caused in India by the cancelment of the arrangements there. However, it is all one work, whether in India or in England, and the duty of the faithful servant is to be where the greatest stress happens to be at the moment. H. P. B. told us that these closing years of the cycle would be years of strain and trouble, and we need not be distressed that the prophecy should

come true. Happy are they who shall stand firm amid all storms, and shall be able finally to render an account of duty faithfully discharged, giving them claim to further service. How can anyone doubt of the ending, knowing Who They are Who patiently work for human good and Who formed the Society for the service of man? But no one does doubt, who knows. Only they can doubt who know not.

* * *

For myself, I may say—as I see in many papers that I am going to leave or have left the T. S.—that since I joined the Society in 1889, I have never had one moment's regret for having entered it; nay, that each year of membership has brought an ever-deepening thankfulness, an ever-increasing joy. I do not expect to find perfection either in the outer Founders of the Society or in its members, any more than to find it in myself, and I can bear with their errors as I hope they can bear with mine. But also I can feel gratitude to Colonel Olcott for his twenty years of brave and loyal service, and to H. P. B. for the giant's work she did against Materialism, to say nothing of the personal debt to her that I can never repay. Acceptance of the gifts she poured out so freely binds to her in changeless love and thankfulness all loyal souls she served, and the gratitude I owe her grows as I know more and more the value of the knowledge and the opportunities to which she opened the way. Regret indeed there is for those who turn aside, terrified by shadows, and so lose for this life the happiness they might have had. But for them also shall the light dawn in the future, and to them also other opportunities shall come. So the regret is tempered by this certainty, and there is no cause to grieve, either for the living or the dead. We can clasp more closely the hands of the living, as their number decreases; and to the dead, who have dropped by the wayside, we can put up a mortuary tablet in our hearts, writing on it in golden letters, "Resurget."

* * *

As is ever the case, outer troubles do not mar the constant work for Theosophy performed in the Society, nor does the public interest seem to flag in the teachings of the Wisdom-Religion. The sale of literature constantly increases and new books and new editions are

eagerly welcomed. The fourth manual, *Karma*, is running through the press and will be out in a week or two; the fifth will be the new edition of the *Astral Plane*, by C. W. Leadbeater, and is now in the printer's hands; a large part of these editions is already sold. *In the Outer Court* is being bound, and promises to have a large sale. The printing of the third volume of *The Secret Doctrine* goes forward, and arrangements are being made for its issue in America. As, in addition to the literary work, the public meetings are well attended and the activity of the Lodges is continuous, we need not be anxious about our beloved Society, even though its enemies furiously rage together, and the newspapers vainly imagine that (for the hundredth time) it has received its death blow.

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* * *

The projects for the "re-union of Christendom" do not seem to improve. At the Church Congress just held at Norwich, the Archbishop of York—while referring in sympathetic terms to the late letter of the Pope to the English people—emphatically said that re-union with Rome was impossible under the papal terms. The President of the Congress, the Bishop of Norwich, dealing with Nonconformists, declared with no less emphasis that he did not see any prospect of organic union with them; although there was much more friendliness on both sides, and he rejoiced in it, "there could be no question of the Church changing her principles, modifying her doctrines, or abandoning hold of the apostolic ministry." Might there not be a fairer prospect of union among religious men if an altogether wider platform were sought, on which all might stand who hold to the fundamental essentials of religion, as they may be found in all religions, in all ages, from the earliest antiquity down to the present day? If no religion claimed to be unique and world-embracing, if all religions would meet on the basis of that which they hold in common, if they would agree that each should spiritualise itself instead of seeking to overthrow its neighbour, there would be more hope for the helping of the world.

ORPHEUS.

(*Continued from p. 22.*)

THE SUPERCOSMIC TRIAD.

THIS is again triadically subdivided. Thus we get (*a*) a paternal or ruling triad, (*b*) a vivific triad, and (*c*) a convertive triad, or :

| | | | |
|--------------|---|--|------------------------------|
| (<i>a</i>) | { | Jupiter—Celestial Jupiter Neptune—Marine Jupiter Pluto—Subterranean Jupiter | |
| (<i>b</i>) | { | Coric or Virginal Diana Coric or Virginal Proserpine Coric or Virginal Minerva | { The Corybantic Triad |
| (<i>c</i>) | { | Divine or Superessential Light Intellectual Light (Truth) Sensible Light. | |

The last triad is called the Apolliniacal triad, and for further details the reader is referred to Proclus (*Theol. of Plato*, Taylor, ii. 43, 44).

The first triad is referred to as the “Sons of Saturn” and they all “energize demiurgically.”

“With respect to the allotment and distribution of them, in the first place it is according to the whole universe, the first of them producing essences, the second lives and generations, and the third administering formal divisions. And the first indeed establishing in the one demiurgus all things that thence proceed ; but the second calling all things into progression ; and the third converting all things to itself. In the second place, the allotment and division of them are according to the parts of the universe. For the first of them adorns the inerratic sphere, and the circulation of it ; but the second governs the planetary region, and perfects the multiform, efficacious, and prolific motions in it ; and the last administers the

sublunary region, and intellectually perfects the terrestrial world" (*loc. cit.*, p. 34).

These are correspondences to the Supercelestial, Celestial and Subcelestial Regions in the Supersensible World, and will be mentioned again later on.

Thus much for the paternal or ruling triad of the Supercosmic or Supermundane Order. Next, and in the midst, we have the vivific triad, consisting of three zoogomic monads, divided in their turn according to hyparxis, power and vivific intellect, and named respectively Coric Diana, Coric Proserpine, and Coric Minerva.

Of these three Proserpine is preëminently designated Core, and attached to her, as the Curetes are attached to Rhea, is a triple order of Corybantes (from *κόρον*=purity). And Proclus referring to this order (*loc. cit.*, p. 49), says: "The mystic tradition of Orpheus makes mention of these more clearly. And Plato being persuaded by the mysteries, and by what is performed in them, indicates concerning these unpolluted Gods. And in the Laws indeed he reminds us of the inflation of the pipe by the Corybantes, which represses every inordinate and tumultuous motion. But in the Euthydemus, he makes mention of the collocation on a throne, which is performed in the Corybantic mysteries, just as in other dialogues he makes mention of the Curetic Order, speaking of the armed sports of the Curetes. For they are said to surround and to dance round the demiurgus of wholes, when he was unfolded into light from Rhea. In the intellectual Gods [the noëric order], therefore, the first Curetic order is allotted its hypostasis. But the order of the Corybantes which precedes Core (*i.e.*, Proserpine), and guards her on all sides, as the theology says, is analogous [in the supercosmic order] to the Curetes in the intellectual [noëric] order."

Last in order comes the Apolliniacal Triad; the physical sun or rather "sensible light" being the last member of the triad.

This Supercosmic Order is also called Assimilative, the reason for which is set forth by Proclus (*loc. cit.*, p. 52) as follows: "Every-thing which is assimilative, imparts the communication of similitude, and of communion with paradigms, to all the beings that are assimilated by it. Together with the similar, however, it produces and commingles the dissimilar; since in the images (of the similar) the genus of similitude is not naturally adapted to be present,

separate from its contrary. If, therefore, this order of Gods assimilates sensibles to intellectuals [*i.e.*, the Sensible World to the Noëric Order of the Supersensible World], and produces all things posterior to itself according to an imitation of causes, it is indeed the first effective cause of similitude to natures posterior to itself."

For some such reasons as the above the Supercosmic or Supermundane Order was called the Assimilative. We are also told by Proclus in the same Book that they were designated Principalities (*Ἀρχαί*), the identical term used by Paul and Dionysius; Archangels and Angels corresponding to the two following Orders, *viz.*, the Liberated and Cosmic (or Mundane) Gods. We next, therefore, pass to the Liberated Order.

THE LIBERATED ORDER.

This Order is also called Supercelestial and is conformed according to the dodecad. It is curious to remark how the orders are enumerated. First 3, then 7; the 7 being a summation, assimilation or juxtaposition of wholes, something intellectual or mânasic ($3+4=7$). Whereas among sensibles we come to multiplication, and division into parts, and generation, and so have 12 ($3 \times 4=12$).

Thus Proclus (*op. cit.*, VI. xviii.) tells us that: "Plato apprehended that the number of the dodecad is adapted to the liberated Gods, as being all-perfect, composed from the first numbers, and completed from things perfect; and he comprehends in this measure all the progressions of these Gods. For he refers all the genera and peculiarities of them to the dodecad, and defines them according to it. But again dividing the dodecad into two monads and one decad, he suspends all (mundane natures) from the two monads but delivers to us each of these energizing on the monad posterior to itself, according to its own hyparxis. And one of these monads indeed he calls Jovian, but he denominates the other Vesta. He likewise makes mention of other more partial principalities [than the assimilative or supercosmic principalities], and which give completion to the aforesaid decad, such as those of Apollo, Mars and Venus. And he suspends, indeed, the prophetic form of life from the Apolliniacal principality; but the amatory from the principality of Venus; and the divisive from that of Mars; for hence the most total and first genera of lives are derived; just as when he [Plato] introduces into

the world souls recently fashioned, he says that some preside over one, and others over another form of life. And it appears to me, that as 'Timæus makes the division of souls at one time supermundane, but at another mundane, for he distributes souls equal in number to the stars, and disseminates one into the moon, another into the earth, and others into other instruments of time; after the same manner also Socrates prearranges twofold rulers and leaders of them; proximately indeed the mundane Gods, but in a still higher rank than these, the liberated Gods."

I shall not apologize for the many lengthy quotations which I am weaving into the present essay, for I desire to clearly set forth, first, the opinions of the Greeks themselves on their own religion; and secondly to place within ordinary reach information that is at present hidden in rare and costly books, which but few libraries contain.

From the above passages, therefore, we see that the Liberated Order is not fully set forth. It is a dodecad, but only five of its members are given. We shall, however, shortly see that the next Order, the Cosmic or Mundane, also consists of a dodecad and that all its members are named. It is, therefore, almost certain that we must find the prototypes of the Mundane Gods in the Liberated Order. As far as our definite information goes, however, the Liberated Gods are divided as follows :

Jovian Monad. Vestan Monad.

The Decad
Completed by
Apollo or the Prophetic Life.
Mars or the Divisive Life.
Venus or the Amatory Life.

The Stemma of the Gods is completed by the Mundane Gods
or

THE COSMIC ORDER.

This is again a dodecad and consists of four triads as follows (see Proclus, *op. cit.*, VI. xxii., and Taylor, *Myst. Hymn. Orph.*, pp. xxxiii., and 171 note).

| | | | |
|--------------------|---------|---------|--------|
| Fabricative Triad: | Jupiter | Neptune | Vulcan |
| Defensive Triad: | Vesta | Minerva | Mars |
| Vivific Triad: | Ceres | Juno | Diana |
| Harmonic Triad: | Mercury | Venus | Apollo |

Fabrication as applied to the first triad is explained as "procession," and the last triad is also called "elevating" or "anagogic."

These various Powers will be referred to later on; all that is at present attempted is to present the reader with a chart, that will enable him to steer a straighter course in the sea of Grecian mythology than he may have previously supposed possible. It would be possible to give the correspondences between this scheme of hierarchies and those of other religions, but the task would be too long for the present essay. I shall, however, trespass on my readers' patience so far as to append the Chaldaic scheme for the following reason. In *The Theosophist* for January, 1882 (Vol. III, No. 4), appeared some valuable notes written down by H. P. Blavatsky, entitled "Notes on some Âryan-Arhat Esoteric Tenets" (See *A Modern Panarion*, pp. 475-480), in which the tenets set forth in such books as *Esoteric Buddhism* and *The Secret Doctrine* are referred to as the "Âryan-Chaldæo-Tibetan" doctrine. Elsewhere these teachings are referred to as "Pre-Vedic 'Buddhism'." Now as the Chaldaic scheme is shown by Taylor to be identical with the Orphic, and the ancient Chaldaic is stated to be closely related to the Pre-Vedic tradition by the informant of H. P. Blavatsky, it is evident that the doctrines set forth under the title "Esoteric Buddhism" far antedate historical Buddhism and pertain to the most ancient forebears of the Âryan race, and that Orpheus in all probability got his information from these sources.

As H. P. Blavatsky writes (*loc. cit.*): "There is reason to call the Trans-Himâlayan esoteric doctrine Chaldæo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Mansarovara Lake in Tibet, and the Brâhmans themselves from the far north, we are justified in looking on the esoteric doctrines of every people who once had or still have them, as having proceeded from one and the same source, and to thus call it the 'Âryan-Chaldæo-Tibetan' doctrine, or Universal Wisdom Religion."

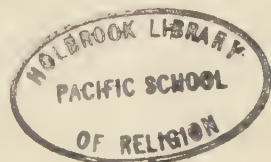


CHART OF THE CHALDÆAN THEOGONY.

The One or The Good.

| | | | | |
|---------------|---|--|---|---|
| Noëtic | The Paternal Profundity | { Father Power Intellect | | |
| Noëtic-noëric | | { Inyx Synoches—Rulers of the Teletarchæ | { Empyrean World [Supercelestial Place] Ethereal Worlds [Celestial Arch] Material Worlds [Subcelestial Arch] | Prototypes |
| Noëric | Fontal Fathers [Cosmagogi or Fountains] | { [Faith] Once Beyond [Truth] Hecate [Love] Twice Beyond | { The Three Amilicti | |
| | | | Upezokus. | |
| Super-cosmic | The Principles or Rulers | { Hecate Ruling Soul Ruling Virtue | | Three Ethereal Worlds |
| Liberated | Azonic | { [Serapis] Triecdotis [Bacchus] Comas [Osiris] Ecklustike | | Upper Solar World, Reflection of the Empyrean |
| | | | Apollo. | |
| Cosmic | Zonic | { | (1) The Inerratic Sphere (2) The Seven Planetary Spheres [Containing in the midst the Lower Solar World] (3) The Sublunary Region [The lowest sphere of all being the Terrestrial, the "Hater of Life"] | Three Material Worlds |

(See further Taylor, *Mystical Hymns of Orpheus*, pp. 78-81, and Chapter VII., *infra*, "Apollo.")

And now for a long quotation from Taylor, entitled "A Concise Exposition of Chaldaic Dogmas by Psellus" (*Collectanea*, pp. 38-43).

"They assert that there are seven corporeal worlds, one empy-

rean and the first; after this, three ethereal, and then three material worlds,* the last of which is said to be terrestrial, and the hater of life: and this is the sublunary place, containing likewise in itself matter, which they call a profundity. They are of opinion, that there is one principle of things; and this they celebrate as *the one*, and *the good*.† After this, they venerate a certain paternal profundity‡, consisting of three triads; but each triad contains father, power, and intellect. After this is the intelligible *Inyx*,§ then the *Synoches*, of which one is empyrean, the other ethereal, and the third material. The *Teletarchæ* follow the *Synoches*. After these succeed the *fontal fathers*,|| who are also called *Cosmagogi*, or *leaders of the world*. Of these, the first is called *once beyond*, the second is *Hecate*, and the third is *twice beyond*. After these are the three *Amilicti*,¶ and last of all, the *Upezokus*. They likewise venerate a fontal triad of *faith*, *truth*, and *love*. They assert that there is a ruling sun from a solar fountain, and an archangelic sun; that there is a fountain of sense, a fontal judgment, a thundering fountain [sound], a dioptric [that which lends assistance to vision] fountain [colour], and a fountain of characters, seated in unknown impressions. And, again, that there are fontal summits of Apollo, Osiris and Hermes. They likewise assert that there are *material fountains* of centres and elements; that there is a zone of dreams, and a fontal soul. [This fontal plane reminds us of the Vedântic Kâranopâdhi or plane of causal limitation.]

* "These are the inerratic sphere, the seven planetary spheres, and the sublunary region."

† "So Plato."

‡ "This is called, by the Platonists, the *intelligible* [noëtic] triad; and is celebrated by Plato in the *Philebus*, under the names of *bound*, *infinite*, and the *mixed*; and likewise of *symmetry*, *truth*, and *beauty*, which triad, he says, is seated in the vestibule of *the good*."

§ "The *Inyx*, *Synoches*, and *Teletarchæ*, of the Chaldæans, compose that divine order, which is called, by the Platonists, the *intelligible*, and, at the same time, *intellectual order* [the noëtic-noëric order]; and is celebrated by Plato in the *Phædrus*, under the names of the *supercelestial place*, *heaven*, and the *subcelestial arch*."

|| "The fontal fathers compose the *intellectual* [noëric] triad of the Greeks, and are Saturn, Rhea and Jupiter."

¶ "The three Amilicti are the same with the *unpolluted triad* or *Curetes* of the Greeks. Observe, that a *fontal subsistence* means a subsistence according to cause."

"After the fountains, they say the *principles** succeed: for fountains are superior to principles. But of the *vivific*† *principles*, the summit is called *Hecate*, the middle *ruling soul*, and the extremity, *ruling virtue*. They have likewise *azonic Hecatæ*, such as the Chaldaic *Triecdotis*, *Comas*, and *Ecklustike*. But the *azonic*‡ Gods, according to them, are *Serapis*, *Bacchus*, the series of *Osiris*, and of *Apollo*. [Psellus is here giving the equivalent names in other systems—names more familiar to the Greeks than the Chaldaic originals.] These Gods are called *azonic*, because they rule without restraint over the zones, and are established above the apparent Gods. But the *zonic* Gods are those which revolve round the celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy, as the *azonic*. For the Chaldæans consider the *zonic* order as divine; as distributing the parts of the sensible world; and as begirdling the allotments about the material regions.

"The *inerratic circle* succeeds the zones, and comprehends the seven spheres in which the stars [planets] are placed. According to them, likewise, there are *two solar worlds*; one which is subservient to the ethereal profundity; the other *zonaic*, being one of the seven spheres.

"Of human souls, they establish a two-fold fontal cause; *viz.*, the *paternal intellect*,§ and the *fontal soul* :|| and they consider partial¶ souls, as proceeding from the fontal, according to the will of the father [the Pitri-Devatâ]. Souls of this kind, however, possess a self-begotten, a self-vital essence: for they are not like alter-motive natures. Indeed, since according to the Oracle, a partial soul is a portion of divine fire, a splendid fire, and a paternal conception, it must be an immaterial and self-subsistent essence: for everything

* "These principles are the same with the Platonic *supermundane* order of Gods."

† "The *vivific triad* consists, according to the Greek Theologists, of Diana Proserpine, and Minerva."

‡ "The *azonic* Gods are the same with the *liberated* order of the Greek Theologists, or that order which is immediately situated above the *mundane* Gods."

§ "The *Jupiter* of the Greeks, the artificer of the universe."

|| "Called by the Greeks, *Juno*."

¶ "That is, such souls as ours."

divine is of this kind; and of this the soul is a portion. They assert too, that all things are contained in each soul [monadology]; but that in each there is an unknown characteristic of an effable and ineffable impression. They are of opinion, that the soul often descends into the world [reincarnation] through many causes; either through the defluxion of its wings,* or through the paternal will. [That is through Karma, either (a) because there is not strength to escape from the things of sense, or (b) because the father-soul (Higher Ego) sends its son (Lower Ego) back to earth to reap the karmic results of its deeds]. They believe the world to be eternal, as likewise the periods of the stars. [This is the idea of manvantaric eternity.] They multifariously distribute Hades, at one time calling it the leader of a terrene allotment, and at another the sublunary region. Sometimes they denominate it the most inward of the ethereal and material worlds; at another time,† irrational soul. In this, they place the rational soul, not essentially, but according to habitude, when it sympathizes with, and energizes according to partial reason. [Hades therefore embraces the kâmalokic and devachanic spheres of the Esoteric Philosophy—Hades simply meaning the ‘Unseen’ (sensible) World.] . . .

“With respect to these dogmas, many of them are adopted by Plato‡ and Aristotle; but Plotinus, Porphyry, Jamblichus, Proclus, and their disciples, adopt the whole of them, and admit them without hesitation, as doctrines of a divine origin.”

Michael Constantinus Psellus lived in the eleventh century, was called the Prince of Philosophers (*φιλοσόφων ὑπατος*), and was the most learned and voluminous writer of his age. The Chaldæan Oracles are not to be considered merely in their Greek dress, but pertain to a genuine Chaldaic tradition. As Taylor says (*op. cit.*, p. 35):

“That they are of Chaldaic origin, and were not forged by Christians of any denomination, as has been asserted by some

* “So Plato: see my translation of the *Phædrus*.”

† “Hades is, with great propriety, thus called: for the rational, when giving itself up to the dominion of the irrational soul, may be truly said to be situated in *Hades*, or *obscurity*.”

‡ “Indeed, he who has penetrated the profundity of Plato’s doctrines, will find that they perfectly accord with these Chaldaic dogmas; as is everywhere copiously shown by Proclus.”

superficial writers, is demonstrably evident from the following considerations: in the first place, John Picus, Earl of Mirandula [the famous Kabalist], in a letter to Ficinus, informs him that he was in possession of the Oracles of Zoroaster *in the Chaldean tongue*, with a commentary on them, by certain Chaldæan wise men." He also adduces the commentaries of the Neoplatonists upon these Oracles, who certainly were not friendly to Christianity. It is all the more probable that the Oracles they commented upon were genuine, seeing that they exposed the forgeries of a number of false revelations ascribed to Zoroaster "by many Christians and heretics who had abandoned the ancient philosophy." The ascription of these Oracles to Zoroaster in the Chaldæan MS. of Picus is exceedingly interesting as it brings the old Avesta religion (so strongly resembling the old Vedic system), into line with the "Âryan-Chaldæo-Tibetan" doctrine.

I do not flatter myself that any but a very few readers will take a vital interest in the difficult exposition attempted in this chapter. There are, however, a few who will be struck with the startling resemblances between the Orphic and Chaldaic traditions of Theogony and the Cosmogogenesis of the Stanzas of Dzyan. These students will at once see the common basis of the three traditions, and will admit that the establishment of this point is well worth the labour expended. Here we have simply the exoteric traditions. The "under-meaning" (*ὁπρόνοια*) has never been fully revealed; and this not because of any jealous exclusiveness, but simply because no human language can paint the inconceivably rapid transmutations of primal vital processes. Moreover, it is absolutely impossible to convey to one who is not possessed of spiritual sight, phenomena and noumena that have never fallen under his observation.

Having thus presented the reader with an Outline of the traditional Orphic Theogony, we will proceed to fill in a few details.

VI.—SOME COSMOGONICAL DETAILS.

A KEY TO THE MULTIPLICITY OF THE POWERS.

IF we imagine to ourselves the seven colours of the spectrum, the result of the breaking up of a ray of pure sunlight by means of a triangular prism; and if we further imagine each of

these seven rays being split up into seven sub-divisions, resembling the seven parent rays, but each ray retaining its dominant tint in all its seven sub-divisions—then we shall obtain a clue that will aid us in grasping the intricacies of the permutations and combinations of Nature-Powers. As this is a most important subject, and as, without a thorough grasp of the theory, the Orphic Theogony and Cosmogony would remain an unintelligible chaos, I append a most valuable passage from Proclus' *Comment. on the Timæus*, Book IV; Taylor, ii. 281, 282):

“ Each of the planets [? ‘planetary chains’] is a *whole world*, comprehending in itself many divine genera, *invisible* to us. Of all these, however, the visible star has the government. And in this, the fixed stars differ from those in the planetary spheres, that the former [the fixed stars] have one monad [the sphere of fixed stars], which is the wholeness of them; but that in each of the latter [planetary spheres] there are invisible stars [‘globes’], which revolve together with their spheres; so that in each, there is both the wholeness, and a leader [the ‘planetary’] which is allotted an exempt transcendency. For the planets being secondary to the fixed stars, require a twofold prefecture, the one more total, but the other more partial. But that in each of these, there is a multitude co-ordinate with each, you may infer from the extremes. For if the inerratic sphere [of fixed stars] has a multitude co-ordinate with itself, and earth is the wholeness of terrestrial, in the same manner as the inerratic sphere is of celestial animals [the ‘sacred animals’—the stars being ensouled], it is necessary that each [intermediate] wholeness, should entirely possess certain partial animals [‘globes’ or ‘wheels’] co-ordinate with itself; through which also they are said to be wholenesses. The intermediate natures, however, are concealed from our sense [are invisible], the extremes [the spheres of fixed stars (or suns) and visible planets] being manifest; one of them through its transcendently luminous essence, and the other through its alliance to us. If likewise, partial souls [‘globes’] are disseminated about them, some about the sun [the substitute of an invisible planet], and others about the moon [also a substitute], and others about each of the rest [the visible planets], and prior to souls, dæmons [daimones] give completion to the herds of which they are the leaders, it is evidently well said that each of the spheres is a

world; theologists also teaching us these things when they say that there are Gods [cosmocratores, cosmagogi] in each prior to dæmons, some of which are under the government of others. Thus, for instance, they assert concerning our mistress the Moon, that the Goddess Hecate is contained in her, and also Diana. Thus too, in speaking of the sovereign Sun, and the Gods that are there, they celebrate Bacchus as being there

“‘The Sun’s assessor, who with watchful eye surveys
‘The sacred pole.’

“They likewise celebrate the Jupiter who is there, Osiris, the Pan, and others of which the books of theologists and theurgists are full; from all which it is evident that each of the planets is truly said to be the leader of many Gods, who give completion to its peculiar circulation.”

On this luminous commentary of Proclus Taylor appends an excellent note which I have already twice partially referred to, but which I now give in full to impress the theory upon the mind of the reader.

“From this extraordinary passage, we may perceive at one view why the sun in the Orphic hymns is called Jupiter, why Apollo is called Pan, and Bacchus the Sun; why the Moon seems to be the same with Rhea, Ceres, Proserpine, Juno, Venus, etc., and in short why any one divinity is celebrated with the names and epithets of so many of the rest. For from this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, and in short every deity, each sphere at the same time conferring on these Gods the peculiar characteristic of its nature; so that for instance in the Sun they all possess a solar property, in the Moon a lunar one, and so of the rest. From this theory too we may perceive the truth of that divine saying of the ancients, that all things are full of Gods; for more particular orders proceed from such as are more general, the mundane from the super-mundane, and the sublunary from the celestial: while earth becomes the general receptacle of the illuminations of all the Gods. ‘Hence,’ as Proclus shortly after observes, ‘there is a terrestrial Ceres, Vesta, and Isis, as likewise a terrestrial Jupiter and a terrestrial Hermes, established about the one divinity of the Earth; just as a multitude of celestial Gods proceeds about

the divinity of the heavens. For there are progressions of all the celestial Gods into the Earth; and Earth contains all things, in an earthly manner, which Heaven comprehends celestially. Hence we speak of a terrestrial Bacchus and a terrestrial Apollo, who bestows the all-various streams of water [psychic influence] with which the earth abounds, and openings prophetic of futurity.' And if to all this we only add, that all the other mundane Gods subsist in the twelve above-mentioned, and that the first triad of these is *демиургic* or *fabricative*, viz., Jupiter, Neptune, Vulcan; the second, Vesta, Minerva, Mars, *defensive*; the third, Ceres, Juno, Diana, *vivific*; and the fourth, Mercury, Venus, Apollo, *elevating* and *harmonic*:—I say, if we unite this with the preceding theory, there is nothing in the ancient theology that will not appear admirably sublime and beautifully connected, accurate in all its parts, scientific and divine."

(*To be continued.*)

G. R. S. MEAD.

TWO HOUSES.

(Concluded from p. 41.)

CHAPTER VII.

JESSAMY kept her word ; she drove to Red Cross Court on the following day, left a hired brougham at the end of the street, and picked her way through a yelling mob of children. She approached the door of the lodging-house with a sinking heart, and knocked. It was answered by a slatternly woman ; not the former proprietress.

"Are you the landlady ?" asked Jessamy.

"Yus, I am."

"Does—is a girl named Elizabeth Arden still living here ?"

"Liz Arden ? No ; she's took to the 'orsespittal, and they say she ain't goin' to live."

"Not live ! Why ?"

"W'y ? There ain't much to wonder at if she don't, miss ; she's burnt awful."

"Burnt ?" said Jessamy faintly. "How—how did it happen ?"

"Step in, miss. I thought you knew wot 'ad 'appened—a 'orrid thing for a respectable 'ouse like mine."

"What—what is it ?"

"'Twas the old lady, miss—as 'ad bin 'aving a drop. A pleasant old lady too, when she wasn't in liquor. She 'ad some words with Liz, who 'ad a sister, miss, a young gal as 'ad got a place somewheres, and was earning good money. Liz was hoffen about the West Hend, miss, and she'd got 'old of the young gal's address, and the old lady wanted to 'ave it, and git money out of 'er. Liz, miss, she sez, no—the gal was doin' well, and didn't want no pore folk a draggin' of 'er down. It seems the young gal was quite the lady. Liz wouldn't stand no larks, and the old lady know'd it when she was sober ; but larst night they got 'aving a few words, and the old lady she chucks the lamp at 'er, miss,"

Jessamy screamed.

"Oh, no!" she cried "No! it isn't true! O Liz, Liz! O God, forgive me!"

"It's Gawspel truth," replied the dame, gratified at having produced such an impression by her natural eloquence. "'Er dress caught afire, and she ran down stairs screeching. The young man below stairs ketches 'old on 'er, and puts it hout, but she'd come down like a reglar pillow of flame, like as it says in the Scriptur',—and burnt! Oh lor'!"

She paused, feeling that her familiarity with Holy Writ in a measure removed the scandal from her establishment which Mrs. Arden's methods of repartee had cast upon it. Jessamy laid a cold hand on the woman's arm.

"Where is she?" she said huskily.

"She's bin took to St. Thomas's, miss."

"Could I see her?"

"Yes miss, this 'ere's visiting day, and any way they'd let you in, 'cause they say she's goin'."

"Where is—is—the grandmother?"

"Oh! the perlice took 'er up, miss—and sarve 'er right if she dies in gaol; servin' the pore gal that way."

"Thank you," said Jessamy tremulously, "I will go at once."

"It's an awful thing for me," said the landlady suggestively; "And it'll be money hout of my pocket too; and my young man 'e's out of work, miss."

Jessamy drew forth her purse, placed a sovereign in the woman's hand, and hastened away with trembling limbs. She drove to the hospital like one in a dream, and did not lose the dream-like feeling while she enquired for Liz, while she walked up the stairs and through the bright, clean, bare-looking ward and round the screen that was drawn round a bed; then she remembered that she had heard that they drew screens round beds in which those lay who were near death. Liz was lying with closed eyes; the face was only slightly scorched, and the hair and eyebrows burnt. It was handsomer in its white repose than in its full-blown, brightly-hued, undisciplined life. The limbs were powerless. Cotton wool and bandages hid the horrible injuries; the sheet was raised, that it might not rest too heavily upon the tortured frame; the torture was nearly over

now; death has its own most merciful anodynes. Jessamy knelt down.

"Liz," she said with a sob, "Liz, dear." The heavy eyelids rose; the eyes brilliant with past suffering rested on her face.

"Jessie," she said, "Why! Jess! Lord! I'm glad. It's all up with me, Jess dear."

"My dear, my dear," sobbed Jessamy, "Why didn't you tell her where I lived?"

"I thought you didn't want us, and you was right. I see you once, drivin' with an awful toff. I didn't want to stand in your way, old gal. Besides, if you'd a wanted me, you'd 'ave come, or wrote."

Jessamy bowed her head.

"Forgive," she sobbed, "Forgive."

"The old woman after she'd spent what that feller give 'er, got lower down, like. Times was bad last winter. I was glad you was out of it; you'd a gone off the 'ooks, you would."

"Lizzie, dear, are you in pain?"

"Not now. Till I was reglar out and out goin', as you may say, it was bad, and I kep' a screechin' out; now I don't feel nothin'!"

"Are they kind?"

"Lor', yus! The nuss there's a good woman."

"Do you want anything?"

"See me out, if it ain't any ways inconvenient."

She shut her eyes and appeared to go into a stupor. Jessamy began to think that she would not speak again, when she raised her eyelids, and spoke strongly.

"Jess, look 'ere! There's two things you might do."

"What are they?"

"You might, if you don't mind ownin' to us, say a word for the old woman. Say she didn't mean no 'arm. No more the old fool didn't! If she'd kep' away from the drink she'd a' bin all right."

"Is there anything more?" said Jessamy shamefacedly.

"Yes." There came a queer tremble into the dying voice. "You ask the nuss there for wot she took off me, wen they brought me in."

Jessamy obeyed; the nurse, a pleasant-faced little woman, gave

her a tarnished chain, to which was attached an equally tarnished locket.

"That's it," gasped Liz, a strange dread rattle beginning to make itself heard in her breathing,

"Open it."

Jessamy opened it, and caught her breath in a gasp. The face of her former lover, the man who would have been her husband, gazed at her from Liz Arden's locket.

"I've always wore it," whispered the girl. "You 'old your tongue, Jess; I 'eld mine, I did. Put it round my neck, last thing, if they'll let you, there's a good gal! I've kep' it through it all, I have. Put it round my neck, Jess."

Her voice died; her eyes closed—she gave a faltering gasp, and was free of Red Cross Court for ever.

Jessamy stood gazing at the face of the man she had loved; she felt no little emotion; she stooped and set her lips to Liz's brow.

"You were too good for him, dear," she whispered. "You were too good for me—poor wicked Liz!"

It was late when she returned home. Vanoni was giving a *séance* that evening, and she was to give an inspirational address. She entered her rooms and found Carol Rowe waiting for her. She was white as a sheet; when Carol extended his hands she appeared as though she did not see them.

"She is dead," she said quietly. "Liz is dead—killed by Mrs. Arden, and Mrs. Arden is in prison. It is my fault."

"No, not your fault."

"My fault," repeated Jessamy. "I have just seen my sister, Liz, die in a hospital ward, through my fault. Before ever I lived the life of Jess Arden the seed was planted by me—my fault!"

"You are too hard upon yourself, and with Liz it is well."

"If it is well with Liz or ill has nothing to do with me; she is gone from my ken; the present is our hour to make or mar. I have marred mine."

"You are too hard," repeated Carol.

"I am going to be harder still," said Jessamy, her lips whitening. "I must dress now, Carol. This is a grand house to which I go with Luigi to-night."

"I shall be there too," said Carol quietly. A spasm crossed her face; her eyes pleaded, then she said calmly:

"That is well, perhaps." She spoke as though to herself. Carol watched her as she sank down and drew her thin hand wearily across her brow, pushing back the ruffled hair from the delicate pale face; he turned away and left her without a farewell.

She did not heed his departure; she had almost forgotten the dead Liz for the moment; her mind was filled with the thought of her intention. She meant, that night, to confess herself a mere charlatan, assuming the possession of gifts which had abandoned her. Carol did not know that part of her life; his great and worshipped Vasarhély did not know, or had not told him; or truth-loving, courageous Carol Rowe would have turned his face from her. She dressed slowly and carefully, and was ready when Vanoni called for her. She was very silent as they drove. They reached the house where they were to give the *séance*, the circle was formed, and the usual phenomena were produced. They were genuine, though Vanoni would not have hesitated to simulate them, if needful. It was not until the physical phenomena were over, that the lamps were brought in, and that she was called upon for her inspirational address.

She stood up; her face white with agony; her hands trembling. Through the door which had just opened, Lady Mainwaring, dressed in mourning, had entered. It was the first time she had seen her mother's face, since the evening she had kissed her on the landing outside her door, the night preceding her awful awakening as Jess Arden.

It was the last, the supreme bitterness, that her shameful confession should be made in her mother's presence; yet she had set herself the task, and she had not been a coward in the old days.

"Before I begin my address," she said in a very low voice, "There is something I wish to say; and first I wish to state that what I say relates to myself and not to Mr. Vanoni. Nine, nearly ten, months ago he met me for the first time. I am that Jess Arden who, a year ago, was prosecuted with her grandmother, Mrs. Arden, for obtaining money under false pretences—namely, by fortune-telling. Mr. Vanoni persuaded me to go into partnership with him; he believed my gifts to be genuine, and he was right. I believe *his*

gifts to be genuine, in fact I know that they are. Two months ago, however, my powers ceased. On a previous occasion they had ceased; that was when I surprised Mr. Langridge, who is present, by the description of a face, and the quoting of a motto. I deceived him then, for I had private information on those points. Nothing that I have professed to see during the past two months has been genuine; in no address that I have given within that period have I been other than deceiving the public. Once my visions were genuine—now they are frauds.”

She spoke in a very low voice; tears slowly rose to her eyes, and trickled down her cheeks. She felt the thrill through the room; she felt the rage of Vanoni scorching her, blazing before her eyes an actual visible flame of angry scarlet—she felt the disgust, astonishment and contempt of all the listeners rise up and buffet her like material weapons striking at her. The white, dead face of Liz floated before her mental vision; she felt sick and faint, cold and dizzy; the clang of brazen bells seemed to echo in her ears; she reeled. Some one caught her, some one's arms were round her. She felt a sudden warmth and thrill; her head drooped, her eyes closed, a rush of subtle perfume intoxicated her senses; though her eyes were fast shut, the world appeared to swim in brilliant rose and azure flame, and against the colour and the light shone forth the grave, pale face she had last seen in the office of the charity bureau, the face of Vasarhély, and then came darkness and oblivion.

CHAPTER VIII.

She awoke to the consciousness of a soft tinkling sound, the swaying and tinkling of a bead-strung eastern blind, waving in soft puffs of warm-scented air. She was lying on a couch, on which were silk-covered pillows; she was conscious of a sensation of utter languor and weariness, of a weakness so great that it seemed to be too much effort to uncloset her eyes and behold her surroundings. At length she opened them, and let her gaze rest upon the room in which she lay. It was cool and shaded, but without was sunshine, the brilliant blue of the waters of the Mediterranean, the blaze of flower beds, the dark foliage of cedars. She tried to rise; a woman came and stood beside her, gently staying her, a woman clad in the black robes and white coif of a sister of charity. Jessamy gazed at

her dreamily, when a rustle and a thrill quivering through her feeble frame made her turn her eyes; out of the cool perfumed twilight of the room gleamed a face, the face of Vasarhély, still, massive, sphinx-like, with the marvellous luminous eyes fixed on her, their veiled look lost for the moment, gazing into hers—deep, wise, loving, wells of light and knowledge. Weak as she was, she turned to him as the sunflower to the sun, her lips murmured a name; not that of Vasarhély, but the name of one long-forgotten, screened by the veil of the ages from the prying gaze of the present, and as he heard that name the eyes of Vasarhély lighted with joy. He advanced, he bent his gigantic figure over the couch. He touched and raised the occupant; her hands rested on his; she murmured the forgotten name once more. Her eyes closed, and she slept. Slowly, very slowly, as the days passed by, Jessamy recovered from her long illness. Vasarhély did not again seek her presence, till at last there came a day when, very early in the morning, Jessamy having found her way alone to a terrace overlooking the sea, was joined there by Vasarhély. He leaned upon the terrace wall at her side, and smiled at her.

“You are much better,” he said.

“I am nearly well—I must have been very ill, for I do not remember being brought here.”

“Carol Rowe brought you here.”

“He is not here now—where is he?”

“In England, that is his post; but he is coming here to see you, and then to England again. But in truth, Carol Rowe and myself are never parted; pledged to the same work, servants of one Teacher. I am an older traveller on the path than he, that is all.”

“I know your work,” said Jessamy, “To give light to those who sit in darkness, to guide our feet into the way of peace. Would to God such work were mine!”

“Why is it not yours?”

“Mine it can never be.”

“Why not?”

“I am not worthy to do such work.”

“You, in your essence, are as worthy as any other, for you are a God. You mean that your deception renders you unworthy. There I am partly responsible, for I paralyzed the psychic faculties

in you. Your will, your soul, neither I nor any other dare touch without laying up for ourselves a terrible retribution."

"Did you prevent me from seeing?"

"Yes. Look whether your sight be not restored."

He slipped a ring from his finger, a white cornelian quaintly set.

"Look!" he repeated.

Jessamy looked. A bright light flamed into her eyes from the gem; finally, glowing softly, it revealed to her a white temple gleaming in the sunshine; upon the steps thereof stood two men, one of gigantic stature and with a face strangely like, and yet unlike that of Vasarhély; the other man was younger, tall, fair and comely, a refined and spiritual face, but stained with pride.

"Spirit," said Vasarhély's voice in her ear, "is not holy in itself. There are sins of the spirit, sins of the soul, sins of the flesh. The sins of the spirit are manifold: pride, the lust of personal power, the lust of personal holiness."

As he spoke, the younger man descended the steps of the temple, with coldly gleaming eyes and haughty bearing, and the light swallowed him.

"So you left me," cried Vasarhély, with a ring of pleading in his voice. "I knew that you would return, when you had learnt the lessons of pain the ages had to teach. I could wait; I could be patient through the cycles, until the Law should lead you back. But now, O my pupil, my friend, my strongest and my best, come back to me, and work beside me for the common good."

Jessamy turned, and laid her hands in his.

"Teacher and friend," she said, "Show me the path, for I return; yet tell me first, what are these visions?"

"About the world," said Vasarhély, "floats the light in which is registered the past, in which is foreshadowed the future, in which your thoughts, your yearnings take form; even as your mother's thought moulded it, and gave to her longing eyes the vision of her dead child. It is your part to teach and help her now."

"Then my visions are not spiritual?"

"No—in a sense they are material."

"Do not misunderstand me," said Jessamy earnestly, "I trust you from my soul; but I must see, I must know for myself, I must learn of this mystery of spirit. Some lesser God hath made the

world, till the High God beheld it afar off. I seek the face of that High God, and neither you nor my visions can satisfy me. I must see. I know that you have powers. Set me free from this body. Let me go. Let me seek until I find."

Vasarhély smiled.

"Daring as of old!" he said. "There is the old quality in you. No, my friend and comrade, no! What if I gave you a draught to set you free? You would but wander in the astral world. Set yourself free; the Kingdom of God is taken by violence. Set yourself free, and of your thought make wings to carry you onwards and upwards. From within, outward; let the force from within carry you as far as it will."

Jessamy was silent. She returned to the house, musing. All that day and night the yearning grew, the passion to know, until all that she said or did seemed to be executed by some outer self, while within unswervingly lived the perpetual longing. On the third night as she stood with Vasarhély on the moonlit terrace, her longing surged up with such force that she cried aloud;

"I will, I will be free. I will see, I will know."

Vasarhély's eyes met her's.

"Why do you wish to know?" he asked solemnly.

"Because," answered Jessamy passionately, "There is something within me that cries for knowledge: something that cries, 'this is not your home'. Until I see, until I know, how can I help others? How can I, tossed on every wind, doubting myself, doubting all things, blinded by life, hedged by the senses, how can I teach? How can I help? But there is that in me akin to the High God, and with that Inner Self I will see, I will be free."

She reeled, she swayed, then a strange rigidity stole over her frame. Vasarhély caught her, and laid her down upon the earth, beneath the night sky, and thus, rapt from the body, blinded to the things of earth, Jessamy saw.

She beheld no longer the moonlit garden; she saw neither Vasarhély nor her own inanimate shell. Before the eyes of her soul flashed a myriad changeful lines, lights brighter than she had ever seen before, changeful, marvellous. They dazzled and blinded her; and at the same time she was conscious of a sense of rapid motion; she felt as though whirled along, whither she could not see, till she

could have shrieked with the fearful force, with the excess of brain-bewildering light; and through it all the consciousness of her own personality was strong upon her, and she cried aloud that she should never return to Vasarhély nor to the body she had left. Gradually the pace appeared to slacken; the sight faded, and she became conscious only of eyes: eyes fixed upon her so horribly, with so malignant and devilish a hatred in them that she sickened with horror. It seemed to her that she was face to face with Satan, when a voice from within herself said:

"BlaspHEME not Satan—he is the Son of God."

"God of the earth," she gasped in answer, "I salute thee!" As she spoke she perceived that the malignant eyes were set in a fearful face, a face from which all love and pity had died; and she knew that this was not the face of the earth-God, Satan, stern, terrible, holy. This thing was neither human nor divine, neither was it eternal. While she shuddered, she beheld innumerable strange forms around her; "bubbles of the air," some human, some bestial, some neither beast nor human, ever changing, ever shifting.

"The world of thought," said the voice within. "Upon thoughts that form from which you shudder, feeds." And as the voice spoke the awful being drew near, and Jessamy felt a presence wrap her about, and cling to her, Looking down she beheld a hideous, deformed thing with savage eyes clinging to her, and beside it a creature with malignant face, and cold sneering lips. The voice cried: "These did you and your sister create, when you took the holy name of charity in vain, yonder in the shadow world you have left. Watch and see the disdainful thought blending with your sister's thought of fury to frame a monster of which the end is death."

As the voice spoke, the two hideous things leaped to each others' arms and grew together into a ghastly devil. The monster with the cruel eyes shrieked for joy; and grappling to itself the newly-created fiend swept away from Jessamy with a hungry glee in its eyes; and the soul-voice cried: "Alas! that you have created a murderer's thought. The hideous being most malignant to man, shall live and rejoice in the blood of other victims, and shall have another comrade in the world of fierce desire; a wretched, angry soul, flung forth from earth before his hour has struck."

The whirling motion recommenced; the soul of the seeress swept on. Now the visions were gracious; lovely thoughts of children, of poets, and of saints glowed before her: music, such as earth never knows, sounded in her ears, for here was music as the musician hears it, not as he gives it to the world. Here the morning stars sang together, and shouted for joy. Here was the painter's vision as it glows before his eyes, warm with the colours of God, lit by the thoughts of the Divine. Here were the burning thoughts of the bard; here, the thoughts of the hero who lives for others; here the thoughts of love and pity, the prayers and aspirations of the pure in heart. Here was the love of the mother, bending over her baby's cradle, praying to her God to make and keep her child holy; here the trust and the faith of the little child, and the prayer of the baby who says "Our Father," unwitting what it means. The meaning of all things fair and lovely was there; so that Jessamy, lingering, almost forgot, not only earth, but her quest, until the voice of the Spirit cried, "This is not your rest; the High God is not here," and on the seeress swept in thought and longing past the wondrous world of lights. Stately forms were given to her vision, and she heard strains of solemn music, till at the last, as the light grew so intense, the flight so rapid, the sounds so marvellous, that it was more than her thought could bear, she was stayed in a mighty Presence that she could sense rather than perceive. And yet the Presence was to her vision as a human form, ever-changing, till she saw that it was the garment of the Presence she perceived, and the Form was hidden. The garment was of fire and shone like jewels; a cool breeze blew from the fire, and the fiery raiment took now the likeness of man and now of woman, of beast and bird, of plant and tree. "These are the shadow of the substance," cried the soul-voice. "Behold the wave of life; the river that floweth through the cycles."

And from the edge of the garment of the Presence a river of flame flowed forth, a smooth, rippleless, white radiance, and in the flame shone myriad sparks. Thus from the right hand flowed the stream, and on the left hand it returned and was lost in the flaming garment of the Unseen.

Then Jessamy cried aloud, passionately, yearningly—

"This is not the High God; Lord of the Spirit art thou! This is not the High God."

The voice within cried, "Enter the fire and seek Him."

Into the fiery garment of the Presence Jessamy leaped, and lost therein vision and power, and the sense of self was rapt from her, and she beheld nothing. Peace was upon her—the sense of existence; but not even to the eyes of the Spirit was aught given, and the soul-voice cried—

"Thou canst not know It, Changeless, Causeless, Eternal, Uncreate, Light in Darkness, Darkness that is Light Absolute and Unmanifest! O changeful soul! O wanderer tossed by waves of illusion and desire, how shouldst thou know It? Yet of It thou art, weary one, and therefore art thou restless, desiring a better country."

There was no sound, no breath, no sight, and the voice spoke and cried: "Stretch forth thy hands." The seeress stretched forth her hands and caught at and held that which seemed to be in the likeness of a naked human babe. The voice spoke for the last time:

"Here, O daughter of the Earth, is the High God. Under this symbol shalt thou sense It, till thou art one with It. Thou didst mount through thunderings, thou didst behold the Lord of the Spirit; but here, as there, O daughter of Earth, is the High God."

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The dawn was cool and fair, a pink light flushed the rosy almond boughs; the dew was on Jessamy's brow, and beside her stood Vasarhély and Carol.

"Carol returns to his post," said Vasarhély. "Go forth together hand in hand, for your work is there likewise. Go, my tried comrade, so shall thy soul be closer knit to mine."

Jessamy did not hesitate.

"Now?" she asked quietly.

"Now—in the dawn."

She turned to Carol and laid her hand in his; the twain walked hand locked in hand to where a boat lay waiting on the shore, and entered it. She took the helm, he spread the sail and over the pink-flushed waters the boat swept.

Vasarhély stood and watched them; and as he watched, the sun rose.

IVY HOOPER.

(Concluded.)

THE RATIONALE OF LIFE.

A paper read before the Bristol Lodge of the Theosophical Society.

(Concluded from p. 50.)

So far, we have done what we set ourselves to do at the beginning of this paper. We have endeavoured to find the Rationale of Life. We have sought it, first, in the metaphysical and abstract side of the question, and by reviewing the outline of a manvantaric programme. We have seen that the manifold series of Divine manifestations is the result of a principle and a process which, if they do not give the motive for the manifestation of life, are, undeniably, its primary factors. The principle is development; the process, the gradual fashioning of a lower instrument through which the infinite potencies lying behind the evolutionary impulse can be brought out. So closely are both principle and process united that it is only by the existence of each that either becomes possible.

Now we have done, I trust, with metaphysics, and come to the real subject of this paper, the concrete side of Life; the plain, daily, personal existence of men and women on this human plane. Let us try to show how the same two factors run through the scheme of personal life. What is the personality? is our first consideration. I mean by the personality, the daily self; the self that is in immediate relation with the bodily environment; that is led, by the dictates of certain groups of inclinations which we call temperament and disposition, to follow certain courses of action, in certain particular directions. If we want to put it scientifically, we can define the personality as the Will to live on the physical and lower psychic and mental planes, progressing along lines of least resistance. It is obvious, however, that, to two different units of Will, the same line will offer a very different degree of resistance. Therefore the line of least resistance must be special and peculiar to each personality. In other words, each personal unit of life has a trend and a bias towards

the following out of which his nature irresistibly inclines. And it is upon the judicious treatment of this bias that the great difficulty of right living seems to me to turn.

We are not concerned here, with the question of how far the personal will is free to move in whatever direction it chooses, and how far that choice is affected by this instinctive trend which is the specific mark of each personality ; we must face the existence of the bias and the question which arises as to its importance or otherwise to the progress of the soul. We shall be the better able to face this enquiry, after a more careful examination into the purport and use of the personality.

Now the principle of soul-life, as we have seen, is development, and development through a lower vehicle. The Self of the Universe has to manifest life in all stages of limitation, but, in order to do so, it has first to build an instrument. It is not too much to say that, in following the past course of a manvantaric cycle, we have been watching the slow process of the building of a human personality. Human life is not the goal of Evolution, but it is the attainment of a certain level from which a new and spiritual evolution shall take rise ; and in order to evolve a physical basis—an adequate starting-point for spiritual man, all previous and lower forms of life have been called into requisition. Nature first builds her scaffolding ; and within it rises, stage by stage, the building that is to shelter, the vehicle that is to subserve, the coming man. Then, when the last stone has been placed, the scaffolding comes down ; the rubbish is cleared ; the fittings are added, and the owner takes possession.

But, in proportion as the interior is superior to the exterior, so the owner is superior to both. The building is not the man ; neither is the "Lord of the Body" the personality, which is his tool and furniture only. Nevertheless, since body and personality have both come down through an age long past, and have required, for consolidation, the co-operation of every atom of the Universe, we cannot over-rate their importance to the developmental principle. We, struggling men and women, with our inherent tastes, desires and capacities ; with our mental, psychic, and physical peculiarities ; our limitations and possibilities ; our unfelt forces ; our most secret and sacred aspirations—aye, and our very absence of aspiration ; our

small successes and innumerable failures, are the material provided by the evolution of the past for the evolution of the future.

These are the instruments through which the spiritual impulse to development has to work, and although at first sight they may seem inadequate, the frequent failure to produce good results is due, not to the imperfection of Nature's material, but to that tendency, which forms so strong an element in the clay, to break connection with the potter who moulds it.

There are many occult writers and thinkers who appear to under-rate the importance of the personality as an instrument for development, and affirm the necessity for its complete extinction, as a *sine quâ non* of spiritual progress. There is something illogical here. If the human life is the divinely ordained means of gaining experience for the Ego, it is not to be avoided, under-rated or regarded with contempt. It is not even to be lived half-heartedly ; still less, to be viewed under the old Puritan figure of a howling wilderness through which the pilgrim must journey with bleeding feet, and eyes and heart fixed only on the higher glories of a purified, spiritual existence. I venture to say that if such teaching as this be insisted upon as the ideal of true living, the Higher Life will be a hopeless dream to all but the very few. Indeed, it is doubtful if even the greatest saint, who has become so by forcibly extinguishing his personality, has gained his saintship by the right method. The highest truth will not appal and discourage poor humanity, but will appeal directly to the intuition, in the light of a glorious and yet possible ideal. And to tell simple, average men and women that they have to abandon all interest in the personal life if they would rise to the life that is above the personality, is simply to set before them a standard that is as practically unattainable, as it is eminently undesirable.

No: there *is* a renunciation of the personality that is the essential of true living, but it is a very different thing to crude and forcible extinction. It consists, not in abandoning interest in the personal life, but in abandoning it *as an end in itself*. Far from the daily self being a worthless, unimportant part of the real man, it constitutes the whole of his stock-in-trade. It is the instrument painfully evolved by the Ego in the distant past, brought over intact, by the most marvellous and delicate system of conservation,

from the Skandhas of the last life, and specially adapted to do the work of the present incarnation. Far from renouncing the personality, therefore, our sole work in this life lies with the instrument. We have to see that it is polished and beautified to its fullest extent; that its vibrations are always in harmony with those of the higher principle, for whose use alone it is kept in being; that above all other things, it *does not set up for itself an isolated and independent existence*. Yes, this is the life in the personality that is so terribly at variance with the scheme of Nature, so disappointing to the interests of the true Self. To lose sight of the personal condition *as an instrument and vehicle of the spiritual*, and to live in it, absorbed by its varied contents, as though it were an end instead of a means, is the beginning of spiritual death. And yet, looking around us, how many do we see who are honestly using their life, and the trivial details of the daily round, with a thought or a motive other than the mere fulfilment of the demands of the hour? Is it not a rare thing to watch a man using his personality as an artist uses his instrument? Nevertheless we are here just to do this one thing—to become *artists in living*.

Now it is not enough that an artist acquaints himself thoroughly with the technique of his instrument. He has, first and foremost, to keep *en rapport* with that high realm of music, for the expression of which his technique has alone been acquired. And this is just the point on which we, who would be artists in living, differ from the average, unthinking person. We have to become connecting links with a higher realm of being, vehicles that make communication therewith possible for this mundane plane. It is necessary, therefore, seriously, consciously, and hourly to offer ourselves for the use of that Higher Self which depends upon an instrument, not for work only, but for learning. Unless this be our attitude through life we incur the serious responsibility of disappointing the Ego. "The Great Soul needs just that vehicle, whatever the errors of its nature, or its physical environment, and to disappoint the Soul is a fearful deed for a man." If this, then, be true, the bias we have previously noticed as the specific mark of each personality is not a thing to be regarded as of no importance to the progress of the soul. And we, who would be artists in living, should first get a firm grasp of the trend of our personality. Let us discover, at the outset, how

much of it follows the selfish and isolating tendency, and how much leans towards the impersonal, or towards the specialisation of one or other of the less material, or distinctly spiritual principles. Then we shall know what we have to do to our instrument. For, remember, the whole of us is valuable to the Ego—our animalism, in proportion as it is controlled; our faults, in proportion as they are got rid of; our virtues and talents, in proportion as they are used as “offerings to the Lord.” We dare not point to a single element, either in the Universe or ourselves, and say that it is useless to the Divine Economy.

The union between the worlds of spirit and matter is much closer than we are disposed to believe. I would rather, in fact, hold to their unity than to their duality. By altering the motive and mainspring of an action, it may become at once spiritual, even though its field be that of the lowest grade of the commonplace. Try, in all the details of the personal life, to catch therein glimpses of the higher Reality that waits upon those very trifles one is apt to consider so unworthy. Sigh not over the secular and unspiritual side of life, because, with Nature, all things are sacred when under the consecration of the spiritual will that is in us. “All that our secular consciousness can achieve by its activity,” says Caird, “is, so to speak, to furnish materials for the religious consciousness.” “Everything we can learn from the finite is also a step in the knowledge of the Infinite.” Therefore a personality that continually enlarges its limits and expands its rapport with Universal Life in many directions will be a more useful instrument for work than one which has never outstepped the limits within which it was born. Be more than you find yourself by nature; be that much to its fullest, but keep adding. For the principle we serve is a developing principle. It requires a vehicle only that it may move it, and move the Universe with it; it fashions that vehicle of many complementary parts and a specialisation of one or other of these forms the personal bias of each individual.

But while observing, as I think we should, the predominant bent as an indication of the lines which Karma has laid down for the present life, we dare not ignore the existence of faculties less strongly marked. The spiritual man who is spiritual only, is apt to become fanatical; the intellectual man who is intellectual only,

may grow materialistic; the psychic and æsthetic man who is no more than psychic and æsthetic may degenerate into a sensualist, the grosser for being the result of the prostitution of faculties higher than physical; the practical man who is practical only, may, by neglect of ideality, lose an important stage in life. Each must be careful that his peculiar bent does not include the whole of his personality. He should strive for a happy blend of all the qualities of his nature, for all are present in embryo. Then, when the practical, the psychic, the intellectual and the intuitional are perfectly and proportionately harmonised, an instrument will be prepared capable of answering to the widest range of soul-vibrations.

Regarding the personal nature as the material specially needed by the Great Soul for the work of a particular incarnation, the pathway to the higher Life becomes less obscured with difficulties. Life after all is a very simple—aye, and very beautiful thing. It is just doing the “next thing” as well as we can, with eyes open, and hearts ready to learn, because, in that which comes to hand to be done, lies our lesson for the hour.

It must stand to reason that each and all of the circumstances in which the daily self is placed, and which go to mould it into whatever may be the pattern chosen, have a distinct and important bearing on the education of the Ego. Small happenings come and go in our daily lives; chance words, actions; details of the home or business; losses and gains, pains and pleasures that seem too trivial for notice; here and there a word of warning, or an incident that came to teach: so frequently, and in guise so homely do these messengers of the Gods flit through our lives, that only when they have passed away unheeded is it known that we have been entertaining angels unawares. To find and learn the hidden meaning in each move of life is Duty.

Let those who are yearning to put some rational meaning into their lives, try the blessedness of viewing everything from this inflexible standard. Each life is but a stage in becoming, and if our real aim is to grow into “That,” rest assured we are not left alone. The soul that cries from the depths of its heart for help, and light, and full scope for growth, will be answered, but the answer may come from far-off places, and in ways least looked for or desired. We do not recognise the personal life *as an end in itself*, therefore the

Law is on our side, working silently and ceaselessly to bring about just what our natures want for each moment. And right graciously and royally is every real need provided for. There is never a dreary track to travel that has not close at hand the "cup of water, just when 'tis most wanted." The "higher life" may be fuller than any other of stern, unyielding tasks, yet it is not all storm and desert reaches. So long as we need to learn by human experiences, the manifold needs of the personal self will not be disregarded by the Good Law that asks only our cheerful acquiescence in the discipline necessary for the soul. Once the personal will is yielded to the behests of the higher will that manifests in the conditions of our life, the secret of true living is learnt.

A word is necessary upon a point of possible misunderstanding. It must not be inferred that, because the personality, as a whole, is useful and necessary for human progress, everything in it is of equal value to the Ego. True, our failings are valuable in proportion as they are got rid of, but there is much, it is needless to say, that is only fit for immediate expurgation. Nor, when I speak of regarding a bent as a Karmic indication, do I mean that every tendency in the nature is to be followed unchecked. Terrible, indeed, would be the consequences if such a principle were to be carried out. It must be remembered that every truth is a half-truth only until balanced by its contrary. Let us bear in mind that the motive for every action is the supreme test of its value or otherwise to the development of the Ego. A great deal is built into our personalities that is, so to say, the mere dregs of what was once a useful and necessary stage in growth. It is needful frequently to distinguish between that which is clamouring for development in the evolutionary course of a higher nature, and that which has had its useful day, and is now slowly ceasing to be. We do not want to revive the Skandhas of an exhausted past, however largely they may have assisted towards the attainment of our present stature. Sin, at the present stage, is an effete growth, a thing no longer within the economy of soul-life, but there was doubtless a point in our history when what is now opposed to the laws of the new order under which we have placed ourselves was right, natural, and necessary under the laws of the old. True, nothing is "wrong" *per se*, but nothing can stand unrelated; and it is an obvious waste of time

to return again to the nursery, and the vanished days of an animal past. "All things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any."

Let the test of the legitimacy of a thing lie in its power to subserve development. The Ego probably learns, and requires to learn, in many cases, by evil; but we whose work is to prepare a pure and adequate vehicle need not concern ourselves with the existence of sin in others. Much less are we to quiet ourselves with the false but comfortable argument that because evil is apparent in us it is therefore necessary to the education of the Ego, and may remain. The very fact that we feel within us a struggle between good and evil shows that we have passed our sinning stage, or the stage when sin was valuable.

God cannot be excluded from one atom of His Universe, nor from each of the successive and varied conditions which make up human evolution. We see the shadow of Deity in all that has ever served, or is still serving to mould the growth of the human race. The personality, then, that resolves to regard the mundane plane as the field of action of Spiritual Forces, seeing in all the changes and motions of human life and the wonderful play of forces as yet pre-human the movement of the Principle that ever works towards development, has sighted the Rationale of Life. Let co-operation with Spirit be the aim of our personality. Seek the Spiritual wherever our environment permits; if possible, in art, in literature, and all that, in modern thought, tends towards universality and the progress of soul-life; in external Nature and her messenger the Beautiful; in sympathetic touch with all our fellow-men, not with those only who happen to be with us in thought; seek the spiritual in that most interesting of its many expressions, the history of the human soul; seek it in those tender, human links that prove so indubitably the one-ness of the Soul in all the ties of family life. And coming yet lower, seek it in the worries, trifles, tasks, aye, and pleasures of a day. And having thus brought all our life up to the level of an instrument for Spirit, we shall feel the happiness of full, worthy, and intelligent living, and know the bliss that comes of the expansion, from a worthy motive, of every faculty of the nature. More than this, there will come to us the greatest privilege that can

befall a human soul, of being used by that Life in which we habitually move for the education and growth of other vehicles. But before we can aid the general evolution, we must have done something towards our own. Work is much more a becoming than a doing; and after faithfully performing our part with the vehicle, we can leave the God who informs it to do all necessary acting.

One word more. Nature advances by limits. There are nothing but paradoxes in her workings, and this is among the strangest. If many among us then seem to contract instead of expand, and to narrow down their possibilities by too close an attention to one side only of life, it is not for us to condemn them. Such a condition may be Nature's method of advance. Blame not, either, those who are, at present, so immersed and entangled in the personal life *per se*, that they catch no glimpse of glories beyond. They, too, may be building their instrument, concentrating themselves for the moment on the development of some special faculty which, at a later stage, may be invaluable to the purposes of the Soul. At the same time, there is another side to the picture at which it is necessary to glance before our subject ends.

Owing to that inherent tendency in each unit of will to act independently of the whole, there comes to all the awful possibility of becoming instruments mute to the music of the higher spheres; stirred by no vibrations from a master-soul; unreceptive, dead, useless; no longer instruments but lumber, because they have lost their power of response. Such is the inevitable result of failure to realise the complete dependence of the vehicle upon the principle. The lower will that runs after its own desires has to be brought under the behests of the higher, laid on the altar and left there for acceptance. "Life is to do the will of God" says a writer. It is more than this, it is to become it.

But in case I have been too vague in my attempts to lay down a right principle for living, let me give the Rationale of Life as found in the *Gîtâ*.

"All actions performed other than as a sacrifice unto God make the actor bound by action. Abandon, therefore, O son of Kuntî, all selfish motives, and in action perform thy duty for Him alone." "Place all thy works, failures and successes alike on Me, abandoning in me the result of every action." And St. Paul: "Whether,

therefore, ye eat or drink, or whatever ye do, do all to the glory of God."

In other and less adequate words: the Rationale of Life is nothing less than devotion of all the faculties of the nature to that Spiritual Principle whose method is evolution, and whose field is the plane of human life.

CHARLOTTE E. WOODS.



THE DOCTRINE OF THE HEART.

(Concluded from p. 29.)

PRIDE and compassion are the proper feelings to cherish in respect to all erring humanity and we must not give place to any other emotion, such as resentment, annoyance, or vexation. These latter may not only injure ourselves, but also those against whom we may chance to entertain them, but whom we would fain see bettered and freed from all blunders. As we grow spiritually, our thoughts grow incredibly stronger in dynamic power, and none but those who have actual experience know how even a passing thought of an Initiate finds objective form.



It is wonderful how the powers of the dark seem to sweep away as it were in one gust all one's richest spiritual treasure, garnered with such pain and care after years of incessant study and experience. It is wonderful, because after all it is an illusion, and you find it to be one so soon as the peace is restored and light dawns upon you again. You see that you have lost nothing—that all your treasure is there and the storm and the loss are all a chimera.



However heart-rending the outlook may at any time be, however gloomy and dreary the state of things, we must not for one single moment give room to despair; for despair weakens the mind and thus renders us less capable of serving our Masters.

Know for certain that the Lords of Compassion are always watching their true devotees, and never allow honest hearts and earnest seekers for light to remain under an illusion for any length of time ; the Wise Lords bring out of even their temporary recessions lessons which serve them in good stead through the rest of their lives.

It is simply our ignorance and blindness that give the appearance of strangeness and unintelligibleness to our work. If we come to view things in their true light and in their full and deeper significations, all will appear perfectly just and fair and the most perfect expression of the highest reason.

That there is in the order of manifested existence not a whit more pain and misery than is absolutely necessary for the ends of the highest evolution, follows directly from the law of Justice and Compassion—the Law of Karma and the Moral Government of the Universe. That each act of self-sacrifice on the part of evolving human monads strengthens the hands of the Master and brings re-inforcement as it were to the Powers of Goodness, will also be made plain ere we are things of the past—at least to a great many of the present race.

It would not avail us much even if we knew accurately in detail all that was going to happen to us. For we are not concerned with results ; and all we should care about is our own duty ; so long as the path is clear to us it is of little consequence what comes of the steps we take on this outer plane. It is the inner life that is the real life ; and if our faith in the guidance of our Lords is firm, we ought to have no doubt that whatever the appearances in this illusory sphere may be, all shall go well within, and the world shall go forward on its line of evolution. There is comfort enough in this idea, there is blessedness enough in this thought, and this alone should suffice to nerve us to our present duties and stimulate us to further activity and harder work.

There is a great difference between one who knows the spiritual life to be a reality and the man who only babbles about it but

perceives it not, who clutches at and gasps for it, but inhales not its fragrant breath nor feels its exquisite touch.

There is far more wisdom in Those who are watching over us than we have any conception of, and if only we can firmly pin our faith on this we shall not fall into any blunders and shall be sure to avoid much unnecessary and worse than useless worry. For not a few of our mistakes might be traced to excess of anxiety and fear, to overstrung nerves and even to too much zeal.

You will now see that whole-hearted devotion is a potent factor in promoting the growth of the Soul, although it be not seen and realised for the moment; and you will not blame me for having told you to leave aside all thought about phenomena and spiritual knowledge, psychic power and abnormal experiences. For in the serene sunlight of peace every flower of the Soul smiles and grows rich in its peculiar radiant dye. And then some day the disciple looks with amazement at the beauty and delicious fragrance of every flower, rejoices, and in the rejoicing knows that the beauty and radiance emanate from the Lord he has served. The process of growth is not the hackneyed detestable article known to dabblers in pseudo-Occultism. It is a thing mysterious; so sweet, so subtle that none may speak of it, but may only *know* by service.

You have tasted some drops of the ambrosial waters of Peace, and in the tasting have found strength. Know now and for ever that in the calm of the soul lies real knowledge, and from the divine tranquillity of the heart comes power. Experience of celestial peace and joy is therefore the only true spiritual life, and growth in peace alone means growth of the Soul. The witnessing of abnormal phenomena by the physical senses can but arouse curiosity and not promote growth. Devotion and peace form the atmosphere in which the Soul doth *live* and the more you have of those the more life your Soul will possess. Rely always therefore on the experiences of your Higher Self as a test of your own progress, as also of the reality of the spiritual world, and do not attach any importance to physical

phenomena which never do, never can, form the source of strength and comfort.

The humble and devoted servants of the Masters really form a chain by which each link is held to the Compassionate Ones. The tightness of the hold of one link to the one next in advance to it, therefore, implies the strength of the chain which ever draws us up to Them. Hence one should never fall into the popular fallacy of regarding the love which partakes so largely of the divine as a weakness. Even ordinary love, if it be real, deep and selfless, is the highest and purest manifestation of the Higher Self, and if entertained in one's bosom with constancy and desire of self-sacrifice, ultimately brings one to a clearer realisation of the spiritual world than does any other human act or emotion. What then of a love which has for its basis a common aspiration to reach the Throne of God, a joint prayer to suffer for the ignorant and erring humanity, and a mutual pledge to sacrifice one's own happiness and comfort for the better rendering of service to Those who are ever building a bulwark with Their blessings between the terrible forces of evil and the defenceless orphan—Humanity! . . . But the ideas of the world are all distorted by the selfishness and baseness of human nature. If in love there is weakness, I do not know where lies strength. *Real* strength does not consist in strife and opposition, but lies all-potent in love and inner peace. So the man who cares to live and grow must ever love, and suffer for love.

When has the world, blind in its ignorance and self-conceit, done full justice to its real saviours and most devoted servants? It is enough that one sees, and in that seeing attempts to dispel to what extent may be possible the delusion of the people around one. The wish that everyone should have the eyes to see and to recognise the Power that works for his regeneration must remain unfulfilled, till the present darkness that hangs like a pall obscuring the spiritual vision has been lifted completely.

KARMA.

MOULDING KARMA.

(Concluded from p. 70.)

THE man who has set himself deliberately to build the future will realise, as his knowledge increases, that he can do more than mould his own character, thus making his future destiny. He begins to understand that he is at the centre of things in a very real sense, a living, active, self-determining Being, and that he can act upon circumstances as well as upon himself. He has long been accustoming himself to follow the great ethical laws, laid down for the guidance of humanity by the Divine Teachers Who have been born from age to age, and he now grasps the fact that these laws are based on fundamental principles in Nature, and that morality is science applied to conduct. He sees that in his daily life he can neutralise the ill results that would follow from some ill deed, by bringing to bear upon the same point a corresponding force for good. A man sends against him an evil thought; he might meet it with another of its own kind, and then the two thought-forms, running together like two drops of water, would be reinforced, strengthened, each by each; but this one against whom the evil thought is flying is a knower of Karma, and he meets the malignant form with the force of compassion and shatters it; the broken form can no longer be ensouled with elemental life; the life melts back to its own, the form disintegrates; its power for evil is thus destroyed by compassion, and "hatred ceases by love." Delusive forms of falsehood go forth into the astral world; the man of knowledge sends against them forms of truth; purity breaks up foulness and charity selfish greed. As knowledge increases, this action becomes direct and purposive, the thought is aimed with definite intent, winged with potent will. Thus evil Karma is checked in its very inception,

and naught is left to make a Karmic tie between the one who shot a shaft of injury and the one who burned it up by pardon. The Divine Teachers who spake as men having authority on the duty of overcoming evil with good, based Their precepts on Their knowledge of the law; Their followers, who obey without fully seeing the scientific foundation of the precept, lessen the heavy Karma that would be generated if they answered hate with hate. But men of knowledge deliberately destroy the evil forms, understanding the facts on which the teaching of the Masters has ever been based, and sterilising the seed of evil, they prevent a future harvest of pain.

At a stage which is comparatively advanced in comparison with that of the slowly drifting, average humanity, a man will not only build his own character and work with deliberate intent on the thought-forms that come in his way, but he will begin to see the past and thus more accurately to gauge the present, tracing Karmic causes onwards to their effects. He becomes able to modify the future by consciously setting forces to work, designed to interact with others already in motion. Knowledge enables him to utilise law with the same certainty with which scientists utilise it in every department of Nature.

Let us pause for a moment to consider the laws of motion. A body has been set in motion, and is moving along a definite line; if another force be brought to bear upon it, differing in direction from the one that gave it its initial impulse, the body will move along another line—a line compounded of the two impulses; no energy will be lost, but part of the force which gave the initial impulse will be used up in partially counteracting the new, and the resultant direction along which the body will move will be that neither of the first force nor of the second, but of the interplay of the two. A physicist can calculate exactly at what angle he must strike a moving body in order to cause it to move in a desired direction, and although the body itself may be beyond his immediate reach, he can send after it a force of calculated velocity to strike it at a definite angle, thus deflecting it from its previous course, and impelling it along a new line. In this there is no violation of law, no interference with law; only the utilisation of law by knowledge, the bending of natural forces to accomplish the purpose of the human will.

If we apply this principle to the moulding of Karma, we shall readily see—apart from the fact that law is inviolable—that there is no “interference with Karma,” when we modify its action by knowledge. We are using Karmic force to affect Karmic results, and once more we conquer Nature by obedience. Let us now suppose that the advanced student, glancing backwards over the past, sees lines of past Karma converging to a point of action of an undesirable kind; he can introduce a new force among these converging energies, and so modify the event, which must be the resultant of *all* the forces concerned in its generation and ripening. For such action he requires knowledge, not only the power to see the past and to trace the lines which connect it with the present, but also to calculate exactly the influence that the force he introduces will exercise as modifying the resultant, and further the effects that will flow from this resultant considered as cause. In this way he may lessen or destroy the results of evil wrought by himself in the past, by the good forces he pours forth into his Karmic stream; he cannot undo the past, he cannot destroy it, but so far as its effects are still in the future he can modify them or reverse them, by the new forces he brings to bear as causes taking part in their production. In all this he is merely utilising the law, and he works with the certainty of the scientist, who balances one force against another and, unable to destroy a unit of energy, can yet make a body move as he will by a calculation of angles and of moments. Similarly Karma may be accelerated or delayed, and thus again will undergo modification by the action of the surroundings amid which it is worked out.

Let us put the same thing again a little differently, for the conception is an important and a fruitful one. As knowledge grows, it becomes easier and easier to get rid of the Karma of the past. Inasmuch as causes which are working out to their accomplishment, all come within the sight of the Soul which is approaching its liberation, as it looks back over past lives, as it glances down vista of centuries along which it has been slowly climbing, it is able to see there the way in which its bonds were made, the causes which it set in motion; it is able to see how many of those causes have worked themselves out and are exhausted, how many of those causes are still working themselves out. It is able

not only to look backwards but also to look forwards and see the effects these causes will produce, so that, glancing in front, the effects that will be produced are seen, and glancing behind, the causes that will bring about these effects are also visible. There is no difficulty in the supposition that just as you find in ordinary physical nature, that knowledge of certain laws enables us to predict a result, and to see the law that brings that result about, so we can transfer this idea on to a higher plane, and can imagine a condition of the developed soul, in which it is able to see the Karmic causes that it has set going behind it, and also the Karmic effects through which it has to work in the future.

With such a knowledge of causes, and a vision of their working out, it is possible to introduce fresh causes to neutralize these effects, and by utilizing the law, and by relying absolutely on its unchanging and unvarying character, and by a careful calculation of the forces set going, to make the effects in the future those which we desire. That is a mere matter of calculation. Suppose vibrations of hatred have been set going in the past, we can deliberately set to work to quench these vibrations, and to prevent their working out into the present and future, by setting up against them vibrations of love. Just in the same way as we can take a wave of sound, and then a second wave, and setting the two going one slightly after the other, so that the vibrations of the denser part of the one shall correspond to the rarer part of the other, and thus out of sounds we can make silence by interference, so in the higher regions it is possible by love and hate vibrations, used by knowledge and controlled by will, to bring Karmic causes to an ending and so to reach equilibrium, which is another word for liberation. That knowledge is beyond the reach of the enormous majority. What the majority can do is this, if they choose to utilise the science of the soul. They may take the evidence of experts on this subject, they may take the moral precepts of the great religious Teachers of the world, and by obedience to these precepts—to which their intuition responds although they may not understand the method of their working—they may effect in the doing that which also may be effected by distinct and deliberate knowledge. So devotion and obedience to a Teacher may work towards liberation as knowledge might otherwise do.

Applying these principles in every direction the student will

begin to realise how man is handicapped by ignorance, and how great is the part played by knowledge in human evolution. Men drift because they do not know; they are helpless because they are blind; the man who would finish his course more rapidly than will the common mass of men, who would leave the slothful crowd behind "as the racer leaves the hack," he needs wisdom as well as love, knowledge as well as devotion. There is no need for him to wear out slowly the links of chains forged long ago; he can file them swiftly through, and be rid of them as effectively as though they slowly rusted away to set him free.

THE CEASING OF KARMA.

Karma brings us ever back to rebirth, binds us to the wheel of births and deaths. Good Karma drags us back as relentlessly as bad, and the chain which is wrought out of our virtues holds as firmly and as closely as that forged from our vices. How then shall the weaving of the chain be put an end to, since man must think and feel as long as he lives, and thoughts and feelings are ever generating Karma? The answer to this is the great lesson of the *Bhagavad Gîtâ*, the lesson taught to the warrior prince. Neither to hermit nor to student was that lesson given, but to the warrior striving for victory, the prince immersed in the duties of his state.

Not in action but in desire, not in action but in attachment to its fruit, lies the binding force of action. An action is performed with desire to enjoy its fruit, a course is adopted with desire to obtain its results; the Soul is expectant and Nature must reply to it, it has demanded and Nature must award. To every cause is bound its effect, to every action its fruit, and desire is the cord that links them together, the thread that runs between. If this could be burned up the connexion would cease, and when all the bonds of the heart are broken the Soul is free. Karma can then no longer hold it; Karma can then no longer bind it; the wheel of cause and effect may continue to turn, but the Soul has become the Liberated Life.

Without attachment, constantly perform action which is duty, for, performing action without attachment, man verily reacheth the Supreme.*

To perform this Karma-Yoga—Yoga of action—as it is called,

* *Bhagavad Gîtâ*, iii. 19.

man must perform every action merely as duty, doing all in harmony with the Law. Seeking to conform to the Law on any plane of being on which he is busied, he aims at becoming a force working with the Divine Will for evolution, and yields a perfect obedience in every phase of his activity. Thus all his actions partake of the nature of sacrifice, and are offered for the turning of the Wheel of the Law, not for any fruit that they may bring; the action is performed as duty, the fruit is joyfully given for the helping of men; he has no concern with it, it belongs to the Law, and to the Law he leaves it for distribution.

And so we read :

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, he is called a Sage by the spiritually wise.

Having abandoned all attachment to the fruit of action, always content, seeking refuge in none, although doing actions he is not doing anything.

Free from desire, his thoughts controlled by the SELF, having abandoned all attachment, performing action by the body alone, he doth not commit sin.

Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though he hath acted he is not bound ;

For with attachment dead, harmonious, his thoughts established in wisdom, his works sacrifices, all his action melts away.*

Body and mind work out their full activities; with the body all bodily action is performed, with the mind all mental; but the SELF remains serene, untroubled, lending not of its eternal essence to forge the chains of time. Right action is never neglected, but is faithfully performed to the limit of the available powers, renunciation of attachment to the fruit not implying any sloth or carelessness in acting :

As the ignorant act from attachment to action, O Bhârata, so should the wise act without attachment, desiring the maintenance of mankind.

Let no wise man unsettle the mind of ignorant people attached to action; but acting in harmony (with Me) let him render all action attractive.†

The man who reaches this state of "inaction in action," has learned the secret of the ceasing of Karma; he destroys by knowledge the action he has generated in the past, he burns up the action of the present by devotion. Then it is that he attains the state spoken

* *Ibid.*, iv. 19-23.

† *Ibid.*, iii. 25, 26.

of by "John the Divine" in the Revelation, in which the man goeth no more out of the Temple. For the Soul goes out of the Temple many and many a time into the plains of life, but the time comes when he becomes a pillar, "a pillar of the Temple of my God;" that Temple is the universe of liberated Souls, and only those who are bound to nothing for themselves can be bound to everyone in the name of the One Life.

These bonds of desire then, of personal desire, nay of individual desire, must be broken. We can see how the breaking will begin; and here comes in a mistake which many young students are apt to fall into, a mistake so natural and easy that it is constantly occurring. We do not break the "bonds of the heart" by trying to kill the heart. We do not break the bonds of desire by trying to turn ourselves into stones or pieces of metal unable to feel. The disciple becomes more sensitive, and not less so, as he nears his liberation, he becomes more tender and not more hard; for the perfect "disciple who is as the Master" is the one who answers to every thrill in the outside universe, who is touched by and responds to everything, who feels and answers to everything, who just because he desires nothing for himself is able to give everything to all. Such a one cannot be held by Karma, he forges no bonds to hold the Soul. As the disciple becomes more and more a channel of Divine life to the world, he asks nothing save to be a channel, with wider and wider bed along which the great Life may flow; his only wish is that he may become a larger vessel, with less of obstacle in himself to hinder the outward pouring of the Life; working for nothing save to be of service, that is the life of discipleship, in which the bonds that bind are broken.

But there is one bond than breaks not ever, the bond of that real unity which is no bond, for it cannot be distinguished as separate, that which unites the One to the All, the disciple to the Master, the Master to His disciple; the Divine Life which draws us ever onwards and upwards, but binds us not to the wheel of life and death. We are drawn back to earth—first by desire for what we enjoy there, then by higher and higher desires which still have earth for their region of fulfilment—for spiritual knowledge, spiritual growth, spiritual devotion. What is it, when all is accomplished, that still binds the Masters to the world of men? Not anything that

the world can offer Them. There is no knowledge on earth They have not; there is no power on earth that They wield not; there is no further experience that might enrich Their lives; there is nothing that the world can give Them that can draw Them back to birth. And yet They come, because a Divine compulsion that is from within and not from without sends Them to the earth—which otherwise They might leave for ever—to help Their brethren, to labour century after century, millennium after millennium, for the joy and service that make Their love and peace ineffable, with nothing that the earth can give Them, save the joy of seeing other Souls growing into their likeness, beginning to share with them the conscious life of God.

COLLECTIVE KARMA.

The gathering together of Souls into groups, forming families, castes, nations, races, introduces a new element of perplexity into Karmic results, and it is here that room is found for what are called "accidents," as well as for the adjustments continually being made by the Lords of Karma. It appears that while nothing can befall a man that is not "in his Karma" as an individual, advantage may be taken of, say, a national or a seismic catastrophe to enable him to work off a piece of bad Karma which would not normally have fallen into the life-span through which he is passing; it appears—I can only speak hereon speculatively, not having definite knowledge on this point—as though sudden death could not strike off a man's body unless he owed such a death to the Law, no matter into what whirl of catastrophic disaster he may be hurled; he would be what is called "miraculously preserved" amid the death and ruin that swept away his neighbours, and emerge unharmed from tempest or fiery outbreak. But if he owed a life, and were drawn by his national or family Karma within the area of such a disturbance, then, although such sudden death had not been woven into his Linga Sharîra for that special life, no active interference might be made for his preservation; special care would be taken of him afterwards that he might not suffer unduly from his sudden snatching out of earth-life, but he would be allowed to pay his debt on the arising of such an opportunity, brought within his reach by the

wider sweep of the Law, by the collective Karma that involves him.

Similarly, benefits may accrue to him by this indirect action of the Law, as when he belongs to a nation that is enjoying the fruit of some good national Karma; and he may thus receive some debt owed to him by Nature, the payment of which would not have fallen within his present lot had only his individual Karma been concerned.

A man's birth in a particular nation is influenced by certain general principles of evolution as well as by his immediate characteristics. The Soul in its slow development has not only to pass through the seven Root Races of a globe (I deal with the normal evolution of humanity), but also through the sub-races. This necessity imposes certain conditions, to which the individual Karma must adapt itself, and a nation belonging to the sub-race through which the Soul has to pass will offer the area within which the more special conditions needed must be found. Where long series of incarnations have been followed it has been found that some individuals progress from sub-race to sub-race very regularly, whereas others are more erratic, taking repeated incarnations perhaps in one sub-race. Within the limits of the sub-race, the individual characteristics of the man will draw him towards one nation or another, and we may notice dominant national characteristics re-emerging on the stage of history *en bloc* after the normal interval of fifteen hundred years; thus crowds of Romans reincarnate as Englishmen, the enterprising, colonising, conquering, imperial instincts re-appearing as national attributes. A man in whom such national characteristics were strongly marked, and whose time for rebirth had come, would be drafted into the English nation by his Karma, and would then share the national destiny for good or for evil, so far as that destiny affected the fate of an individual.

The family tie is naturally of a more personal character than is the national, and those who weave bonds of close affection in one life tend to be drawn together again as members of the same family. Sometimes these ties recur very persistently life after life, and the destinies of two individuals are very intimately interwoven in successive incarnations. Sometimes, in consequence of the different

lengths of the Devachans necessitated by differences of intellectual and spiritual activity during the earth-lives spent together—members of a family may be scattered and may not meet again until after several incarnations. Speaking generally, the more close the tie in the higher regions of life, the greater the likelihood of rebirth in a family group. Here again the Karma of the individual is affected by the interlinked Karmas of his family, and he may enjoy or suffer through these in a way not inherent in his own life-Karma, and so receive or pay Karmic debts, out-of-date, as we may say. So far as the personality is concerned, this seems to bring with it a certain balancing up or compensation in Kâma-Loka and Devachan, in order that complete justice may be done even to the fleeting personality.

The working out in detail of collective Karma would carry us far beyond the limits of such an elementary work as the present and far beyond the knowledge of the writer; only these fragmentary hints can at present be offered to the student. For precise understanding a long study of individual cases would be necessary, traced through many thousands of years. Speculation on these matters is idle; it is patient observation that is needed.

There is, however, one other aspect of collective Karma on which some word may fitly be said: the relation between men's thoughts and deeds and the aspects of external nature. On this obscure subject Mme. Blavatsky has the following:

Following Plato, Aristotle explained that the term *στοιχεῖα* [elements] was understood only as meaning the incorporeal principles placed at each of the four great divisions of our cosmical world, to supervise them. Thus, no more than Christians do Pagans *adore* and *worship* the Elements and the (imaginary) cardinal points, but the "Gods" that respectively rule over them. For the Church, there are two kinds of Sidereal Beings, Angels and Devils. For the Kabalist and Occultist there is one class, and neither Occultist nor Kabalist makes any difference between the "Rectors of Light" and the "Rectores Tenebrarum," or Cosmocratores, whom the Roman Church imagines and discovers in the "Rectors of Light," as soon as any one of them is called by another name than the one she addresses him by. It is not the Rector, or Mahârâjah, who punishes or rewards, with or without "God's" permission or order, but man himself—his deeds, or Karma, attracting individually and collectively (as in the case of whole nations sometimes) every kind of evil and calamity. We produce *Causes*, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and

react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply “thinkers” who brood mischief. For thought is matter, we are taught by Modern Science; and “every particle of the existing matter must be a register of all that has happened,” as Messrs Jevons and Babbage in their *Principles of Science* tell the profane. Modern Science is every day drawn more into the maelstrom of Occultism; unconsciously, no doubt still very sensibly.

“Thought is matter”: not of course, however, in the sense of the German Materialist Moleschott, who assures us that “thought is the movement of matter”—a statement of almost unparalleled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane.*

It seems that when men generate a large number of malignant Thought-Forms of a destructive character, and when these congregate in huge masses on the Astral Plane, their energy may be, and is, precipitated on the physical plane, stirring up wars, revolutions, and social disturbances and upheavals of every kind, falling as collective Karma on their progenitors and effecting widespread ruin. Thus then collectively also Man is the master of his destiny, and his world is moulded by his creative action.

Epidemics of crime and of disease, cycles of accidents, have a similar explanation. Thought-Forms of anger aid in the perpetration of a murder; these Elementals are nourished by the crime, and the results of the crime—the hatred and the revengeful thoughts of those who loved the victim, the fierce resentment of the criminal, his baffled fury when violently sent out of the world—still further reinforce their host with many malignant forms; these again from the astral plane impel an evil man to fresh crime, and again the circle of new impulses is trodden, and we have an epidemic of violent deeds. Diseases spread, and the thoughts of fear which follow their progress act directly as strengtheners of the power of the disease; magnetic disturbances are set up and propagated, and re-act on the magnetic spheres of people within the affected area. In every direction, in endless fashions, do men’s evil thoughts play havoc, as he who should have been a divine co-builder in the Universe uses his creative power to destroy.

* *The Secret Doctrine*, i. 148, 149.

CONCLUSION.

Such is an outline of the great Law of Karma and of its workings, by a knowledge of which a man may accelerate his evolution, by the utilisation of which a man may free himself from bondage, and become, long ere his race has trodden its course, one of the Helpers and Saviours of the World. A deep and steady conviction of the truth of this Law gives to life an immovable serenity and a perfect fearlessness : nothing can touch us that we have not wrought, nothing can injure us that we have not merited. And as everything that we have sown must ripen into harvest in due season, and must be reaped, it is idle to lament over the reaping when it is painful ; it may as well be done now as at any future time, since it cannot be evaded, and, once done, it cannot return to trouble us once again. Painful Karma may therefore well be faced with a joyful heart, as a thing to be gladly worked through and done with ; it is better to have it behind us than before us, and every debt paid leaves us with less to pay. Would that the world knew and could feel the strength that comes from this resting on the Law. Unfortunately to most in the Western world it is a mere chimæra, and even among Theosophists belief in Karma is more an intellectual assent than a living and fruitful conviction in the light of which the life is lived. The strength of a belief, says Professor Bain, is measured by its influence on conduct, and belief in Karma ought to make the life pure, strong, serene, and glad. Only our own deeds can hinder us ; only our own will can fetter us. Once let men recognise this truth, and the hour of their liberation has struck. Nature cannot enslave the Soul that by Wisdom has gained Power, and uses both in Love.

ANNIE BESANT.

JAGANNATH.

“You Europeans know nothing of Jagannath,” said my friend Pandit Anantachârya, as we lay in our long chairs on the flat roof, in the glorious tropical moonlight. “Your travellers and missionaries have allowed themselves to be deceived by the statements of the priests and devotees of that horrible worship—statements which were doubtless intentionally misleading. Why, I have actually seen in one of your books the remark that the cult in question is merely a variety of that of Vishnu! Perhaps long ago it was, but for centuries it has been simply the worship of an earth-spirit of the most blood-thirsty description. I will tell you the true story of the matter. There will be no harm in my doing so, for if you repeat it no one will believe you—unless, indeed, it be a man who already knows all about it, and *he* will at once deny its truth, lest the ghastly horror of it should come to the knowledge of the Government, from which it has always been (and always will be) hidden with such elaborate care. Wildly incredible as it may seem to the Occidental unbeliever, it is nevertheless terribly true, as I have good cause to know.

“To make my story intelligible I must begin at the beginning. Long ago—long before what you acknowledge as history begins—a mighty convulsion in a far-distant continent drove away from their home some of the priests of the old Nature-religion, and after weary wanderings they at last settled down at the spot now called Jagannath. Their power over the elements, which for many years they used only for good, gained them respect and fear among the inhabitants; but as the ages passed on their successors degenerated into utter selfishness, and their college became a mere school of evil magic. At last a leader, more unscrupulous or more daring than his predecessors, succeeded in invoking and partially subjugating a malignant earth-spirit of terrible power, by whose assistance he committed atrocities so abominable that even his abandoned followers rose against him

and assassinated him. But though they could slay him they could not dismiss the demon he had raised, and it carried destruction far and wide throughout the district, so that the affrighted priests knew not what to do. Eventually they bethought them of applying for aid to a celebrated magician of the North, whose power was used always for purer and nobler purposes than theirs had been. After much persuasion he consented, not for their sake but for that of the helpless populace around, to do what was now possible to restrain the evil influence so recklessly invoked. But bad was the best that could be done; for, strange as it may appear to your ideas, the laws of magic require that strict justice shall be shown even to such an entity as this. All that was found possible was to limit the evil—so to arrange matters that the priests might make a kind of agreement with the fiend that, instead of indulging in promiscuous destruction, it should be satisfied with taking such lives as were voluntarily yielded to it; and all through the centuries since the strange wild covenant then made has been duly fulfilled.

“The terms of the treaty will be unfolded as I relate to you what it is that really happens at each of the great septennial festivals which have ever since been regularly held in honour of the so-called god. First comes what is known as ‘The Day of the Wood.’ On a certain morning a vast but silent crowd assembles before daybreak on the sea-shore. On the beach the priests of the temple are grouped round their chief; and a little in advance of them, nearest to the water, stand two doomed men—the priest and the carpenter—doomed by the terms of that terrible compact. For, when first that unholy agreement was made, seven families of the hereditary priesthood and seven families of carpenters (you know that trades also are hereditary with us) vowed in return for a promise of temporal prosperity—which has always been honourably kept—to devote, each in turn, a representative to the service of the deity at the septennial festivals. So the two who have been chosen for the dread honour on this occasion stand apart, regarded with awe as already half-belonging to the realms of the supernatural.

“As the sun rises from the ocean all eyes are eagerly strained towards the eastern horizon, and a proud man is he who first catches sight of a tiny black speck far out at sea drawing steadily nearer and nearer to the awe-stricken crowd on shore. When the object

approaches it is seen to consist of three logs of wood, floating side by side, though not fastened together—moving with undeviating course, though without any apparent motive power. A trick of the priests, you think? You would not say so if you had seen it, my friend! Possibly your boasted Western science might succeed in imitating the phenomenon by the aid of elaborate and costly machinery; but how could it be done by these priests who know nothing of such means, and are besides in the midst of a multitude who watch their every movement? Be that as it may, the logs at last reach the shore, and are reverently lifted by the priests and borne away to a hut in the temple enclosure, where the chosen carpenter is to do his work. Eagerly he sets about his task, which is to carve from these mysterious logs three images in exact imitation of those already standing in the innermost shrine of the temple; and day after day he labours on with an ardent devotion to his object, which leaves him hardly time for food or sleep. First the two attendant figures or supporters are finished; then he commences upon the central image—the representation of the deity himself. And the neighbours tell with bated breath how at this period of his arduous labour he is always encouraged by the apparition of the ‘god’ himself—an apparition visible to him only, but thenceforward never absent from his consciousness, whether waking or sleeping, and ever drawing steadily nearer and nearer to him as his work approaches completion. At last the image is finished, and the workman who has spent so much loving care and devoted energy upon it lies down beside it, and resigns himself altogether to the dread apparition. Nearer and nearer it comes, and more and more rapid becomes the action of that intense magnetic attraction that is draining the man’s life away. The effect of imagination, you say? Perhaps; but the result is the same; in no case has the carpenter survived the accomplishment of his task by as much as twelve hours.

“Almost immediately after this comes ‘The Day of the Procession,’ the culminating point of the festival; and it is on this occasion that the doomed priest performs his share of the terrible contract. Early on the day appointed, in the presence of an immense gathering, the new images are reverently borne by the priests into the innermost sanctuary, and there laid on the ground before the platform on which their three predecessors have stood for the last

seven years. All but the chosen priest then retire from the sanctuary, and the great doors which shut it off from the body of the temple are closed, leaving the especial minister of the 'god' alone to perform the mystic rites which no human eye but his may see. Exactly what takes place within those closed doors no one has ever known—no one will ever know; for none of those who alone could tell ever live long enough to lift the veil from the awful mystery. The priests lie prostrate in adoration outside the doors as a guard of honour to prevent any possibility of disturbance; but their office is a sinecure, for no native of India could be bribed to enter that sanctuary during the Hour of Silence, even by all the fabled jewels of Golconda. The vast crowd in the body of the temple remains wrapped in the most profound stillness until the hour is over, when the high priest rises from the ground and with reverent awe opens the great doors once more. Not the faintest sound has reached the listening ears without, yet the heavy images have changed places; the new ones are in position on the platform, while the older ones are cast aside on the ground, and beside them lies the priest, speechless—dying. It is recorded that he expires always within a few minutes of the opening of the doors, and never yet has any victim been able to indicate by word or sign the nature of the ordeal through which he has passed. This much is known—that the carpenter is instructed when making the idols to drill a long cylindrical hole of a certain given diameter in each figure, roughly corresponding in location to the spinal column in a human being, and tradition whispers that one of the duties of the doomed priest is to remove *something*—something that none may see and live—from this strange receptacle in the old images to a corresponding place in the new ones. For the rest the will of the deity is said to impress upon the mind of its devoted servant the ceremonial which has to be carried out.

“Meanwhile, outside the temple, all has been prepared for the great procession, and the huge wooden car of the deity has been dragged to the door. This vehicle is a very curious one, and rather difficult to describe without the aid of a picture or a model. The lower part of it may be said to resemble an immense oblong chest richly carved round the sides with figures of the Gods, each in its separate shrine, deeply recessed and protected by beautifully moulded pillars; and upon this as a platform, or pedestal, stands a colossal

statue of a rampant lion, bearing on its back a sort of canopied pulpit. When the hour arrives the chief priest, bending low before the new image, hangs garlands of flowers round its neck in the usual Hindu fashion, and fastens round its waist a magnificently jewelled belt. And now by the strength which it has absorbed from its victims, this demon favours its faithful votaries with a marvellous exhibition of its uncanny powers. A piece of thin silk cord about twenty feet long is passed through the idol's belt, and its ends are held by two priests, who are thus some ten feet in advance of the image, though not directly in its path. The central passage of the temple is cleared, and the two priests gently pull the cord. On receiving this signal the heavy wooden idol *advances by a series of bounds* down the path left for it, the priests retiring before it, and, apparently, initiating each leap by the same gentle pull. Quite impossible, you say? or, if actually done, then a trick of the priests. Think so, if you will; but *how* is it done? The pull given by the priests is a mere movement of the finger and thumb, scarcely strong enough even to tighten the cord, and it is certain that no other mechanical force is employed. But a still greater wonder is to come. When the idol, in the manner described, has reached the door where its car awaits it, the two priests climb upon the platform, still holding the ends of their line. At their next pull the image springs upon the platform beside them, and then, without waiting for any further guidance, makes another leap into its pulpit, and turns itself half round so as to face the front of the car! Incredible, is it? Yet there are thousands who can bear testimony to it. And, after all, *why* incredible? If a heavy table can jump about in the West, as some of your greatest scientists have seen that it can, why may not a heavy image do the same in the East? 'There are more things in heaven and earth than are dreamt of in your philosophy,' and one fact is worth many theories.

"After this astonishing display of power, the great procession starts and the image is carried in triumph about the town, offerings of all kinds being thrown upon the car as it moves along, while the many little bells which are hung about it tinkle joyously, and the thronging multitudes shout in adoration. It was during this progress that devotees used sometimes to throw themselves under the wheels of the car, holding it an honour to yield up the life so crushed out

of them as a willing sacrifice to their sanguinary deity. Your Government thinks it has put an end to all that; but devotion is not to be wiped out by an edict, and perhaps, in one way or another, Jagannath gains about as many lives as he ever did. The covenant which binds him not to slay promiscuously in no way precludes him from accepting life voluntarily offered to him, or even from endeavouring to influence weak-minded worshippers to immolate themselves at his shrine, and no doubt he does so whenever it is possible.

“A weird and terrible story, is it not? But many strange things happen in remote corners of India which are entirely unsuspected by the ruling race—things which would be to them quite as inconceivable as is this studiously accurate account of the festival of Jagannath.”

C. W. LEADBEATER.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 60.)

IV. THE INTERPRETATION OF SCRIPTURE.

JUSTIN MARTYR, one of the earliest Christian writers, treats of the allegorical method of interpretation, and among other things records the symbols of Christ to be found in the *Old Testament*, instancing the Tree of Life, the rods of Jesse and Moses, the stretched out hands of Moses at the battle, the horns of the Unicorn, etc.

Turning to one of the most noted of all the defenders of the faith, Tertullian, the first and greatest of the Latin Fathers, we find even in him a recognition of the mystical meanings to be found in the apparently clear and open language of the *Bible*. Of all the Christian writers in early times he is probably the most materialistic, and he has influenced more than any other the later views of future life (and especially the future life in the most uncomfortable region of the tiny universe then recognised,) in which existence was as material as here on earth. He it was who chuckled over the thought of seeing the enemies of the faith, the vile heretics and unbelievers, receiving the reward of their deeds in everlasting fire. In his work *Against Marcion*, he writes (Book II., chap. xix.):

“I purposely abstain from touching on the mysterious senses of the law considered in its spiritual and prophetic relation, and as abounding in types of almost every variety and sort.”

In Book III., chap. xvi., he takes up a special instance, one which has afforded food for more symbolical exposition than almost any other story in the *Bible*. “When Oshea the son of Nun was destined to be the successor of Moses, is not his old name then changed, and for the first time he is called Joshua (Jesus)? . . . This, then, we first observe, was a figure of Him who was to come.

For inasmuch as Jesus Christ was to introduce a new generation (because we are born in the wilderness of this world) into the promised land which flows with milk and honey, that is, into the possession of eternal life, . . . inasmuch, too, as this was to be brought about not by Moses, that is to say, not by the discipline of the law, but by Joshua, by the grace of the gospel, . . . therefore, that great man, who was ordained as a type of this mystery, was actually consecrated with the figure of the Lord's own name, being called Joshua. This name Christ Himself even then testified to be His own, when he talked with Moses." (*Exod.*, xxiii. 20, 21.) Among the types of Christ given in chap. xviii., he instances Isaac, who was made to carry the wood which was to be used for his own sacrifice, and in chap. xxiv. he says :

"As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as it is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His Church, and to the character and fruits thereof."

In his *Resurrection of the Flesh* he considers the figurative senses of Scripture, stating that they have their foundation in actual fact, and speaking evidently against the tendency of exaggerating the importance of allegory. He says, speaking of the prophecies :

"In truth, all are not figures, but there are also literal statements, nor are all shadows but there are bodies too ; so that we have prophecies about the Lord Himself even, which are clearer than the day."

He instances the prophecies relating to the sufferings and miracles of Jesus, which are literal as well as symbolical.

"Thus then [we find that] the allegorical style is not used in all parts of the prophetic record, although it occasionally occurs in certain portions of it."

Turning to the leaders of the Alexandrian School we find the allegorical method in its most complete form, and there are some startling statements as to the views of the inspired Scriptures held in the Church, views which even at this day would be regarded as very "modern." The two chief sources of information are of course Clement and Origen, both of whom studied the Scriptures by the key of symbolism, and regarded the teachings so obtained as the

essence of scripture, the surface meaning being relatively trivial and suited only for the superficial belief of the masses of the Church.

The first example chosen is from *The Instructor*, Book I., chap. v., by Clement, in which the stories of Abraham and Isaac are employed as illustrations of the Christian doctrines relating to the incarnation.

"Isaac means laughter. He was seen sporting with his wife and helpmeet Rebecca by the prying king (*Gen.*, xxvi. 8). The king, whose name was Abimelech, appears to me to represent a supramundane wisdom contemplating the mystery of sport. They interpret Rebecca to mean endurance. . . . That which is signified by the prophet may be interpreted differently—namely, of our rejoicing for salvation, as Isaac. He also, delivered from death, laughed, sporting and rejoicing with his spouse, who was the type of the Helper of our salvation, the Church, to whom the stable name of endurance is given. . . . The King then, who is Christ, beholds from above our laughter, and looking through the window, as the Scripture says, views the thanksgiving. . . . And where, then, was the door by which the Lord showed Himself? The flesh by which He was manifested. He is Isaac (for the narrative may be interpreted otherwise), who is a type of the Lord, a child as a son; for he was the son of Abraham, as Christ the Son of God, and a sacrifice as the Lord. . . . Isaac bore the wood of the sacrifice, as the Lord the wood of the cross. . . . Jesus rose again after his burial, having suffered no harm, like Isaac released from sacrifice."

Very clearly does Clement express in his *Stromata* (Book V., chap iv.), entitled "Divine things wrapped up in Figures both in the Sacred and in Heathen Writings," the universality of this wrapping up the true inner doctrines in "enigmas, and symbols, and allegories," and the following rather lengthy passage is well worthy of consideration.

"For he who is still blind and dumb, not having understanding, or the undazzled and keen vision of the contemplative soul, which the Saviour confers, like the uninitiated at the mysteries, or the unmusical at dances, not being yet pure and worthy of the pure truth, but still discordant and disordered and material, must stand outside the divine choir. For we compare spiritual things with spiritual.

Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta*, and by the Hebrews by the veil. Only the consecrated—that is, those devoted to God, circumcised in the desires of the passions for the sake of love to that which is alone divine—were allowed access to them. For Plato also thought it not lawful for ‘the impure to touch the pure.’”

“Thence the prophecies and oracles are spoken in enigmas, and the mysteries are not exhibited incontinently to all and sundry, but only after certain purifications and previous instructions.”

He proceeds to consider the Egyptians and Greeks and their mysteries, with the symbolical writing they employed. Thence he passes again to the Christian mysteries and concludes :

“‘According to the grace,’ it is said, ‘given to me as a wise master-builder, I have laid the foundation. And another buildeth on it gold and silver, precious stones.’ Such is the gnostic superstructure on the foundation of faith in Christ Jesus. But ‘the stubble, and the wood, and the hay,’ are the additions of heresies. ‘But the fire shall try every man’s work, of what sort it is.’ In allusion to the gnostic edifice also in the Epistle to the Romans, he says, ‘For I desire to see you, that I may impart unto you a spiritual gift, that ye may be established.’ It was impossible that gifts of this sort could be written without disguise.”

In chap. ii. of the same Book, he gives the reader a clue to the opinions held in those times as to the nature of the story of creation. He says :

“Moses, describing allegorically the divine prudence, called it the tree of life planted in Paradise ; which Paradise may be the world in which all things proceeding from creation grow.”

In the next Book, Clement grows much more mystical, and expounds the Scriptures according to the principles of numbers. It would be wearisome to repeat at length the peculiar examples given, but the following extracts show the method applied, which is similar to that of Barnabas, quoted in the previous chapter. Chapter xi. of Book VI. is entitled : “The Mystical Meanings in the proportions of Numbers, Geometrical Ratios, and Music.” It proceeds :

“As then in astronomy we have Abraham as an instance, so

also in arithmetic we have the same Abraham. 'For, hearing that Lot was taken captive, and having numbered his own servants, born in his house, three hundred and eighteen,' he defeats a very great number of the enemy."

This mysterious number is then expounded with the meanings already given.

" 'The days of men shall be,' it is said, 'one hundred and twenty years.' And the sum is made up of the numbers from one to fifteen added together. And the moon at fifteen days is full."

The last remark seems a most ludicrous termination to the expositions of the numbers, but it gives a suggestive hint as to the nature of the teaching they were intended to conceal. Clement then proceeds with a series of arithmetical performances connected with the number one hundred and twenty, of the kind familiar to schoolboys.

"Such then, is the style of the example in arithmetic. And let the testimony of geometry be the tabernacle that was constructed, and the ark that was fashioned—constructed in most regular proportions, and through divine ideas, by the gift of understanding, which leads us up from things of sense to intellectual objects, or rather from these to holy things, and to the holy of holies. . . . And the numbers introduced are six-fold, as three hundred is six times fifty; and ten-fold, as three hundred is ten times thirty; and containing one and two-thirds, for fifty is one and two-thirds of thirty."

Three hundred, he explains, indicates the cross; fifty, the remission given at Pentecost; thirty, the preaching of the gospel; twelve, the apostles, and the twelve months during which the earth produces and matures all things."

In the "Gnostic Exposition of the Decalogue" which forms chap. xvi., he expounds the meanings of the number ten.

"That ten is a sacred number, it is superfluous to say now. And if the tables that were written were the work of God, they will be found to exhibit physical creation. For by the 'finger of God' is understood the power of God, by which the creation of heaven and earth is accomplished; of both of which the tables will be understood to be symbols. For the writing and handiwork of God put on the table is the creation of the world. And the Decalogue, viewed as an image of heaven, embraces sun and moon, stars, clouds,

light, wind, water, air, darkness, fire. This is the physical Decalogue of the heaven."

The Decalogue of the earth is then described.

"And the ark which held them will then be the knowledge of divine and human things and wisdom.

"And there is a ten in man himself; the five senses, and the power of speech, and that of reproduction; and the eighth is the spiritual principle communicated at his creation; and the ninth the ruling faculty of the soul; and tenth, there is the distinctive characteristic of the Holy Spirit, which comes to him through faith."

The Commandments are then taken in detail and explained in a more or less mystical manner. The following passage occurs in the essay on the Fourth Commandment.

"And now the whole world of creatures born alive, and things that grow, revolve in sevens. The first-born princes of the angels, who have the greatest power, are seven."

To find the most perfect examples of the symbolical mode of study, we must seek Origen, who represents the highest stage that Christian scriptural exposition reached. That the method was not the chance one of taking a story and fitting a preconceived meaning to it, but was grounded on definite teaching and mystical tradition and followed rules and regulations, we have abundant evidence, and the doctrines so obtained were far in advance of those commonly received in the outer Church. In the preface to *De Principiis*, he says of the teaching of the Church :

"Then, finally, that the Scriptures were written by the Spirit of God, and have a meaning not such only as is apparent at first sight, but also another, which escapes the notice of most. For those [words] which are written are the forms of certain mysteries, and the images of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge."

Later on he enters more fully into his ideas, bringing the ever present division of body, soul and spirit into the consideration of the sacred writings. The following extracts are from Book IV., chap. i,

“Now the cause, in all the points previously enumerated, of the false opinions, and of the impious statements or ignorant assertions about God, appears to be nothing else than the not understanding the Scripture according to its spiritual meaning, but the interpretation of it according to the mere letter. . . . And all the history that is considered to tell of marriages, or the begetting of children, or of wars, or any histories whatever that are in circulation among the multitude, they declare to be types; but of what in each individual instance, partly owing to their habits not being thoroughly exercised—partly, too, owing to their precipitation—sometimes, even when an individual does happen to be well-trained and clear-sighted, owing to the excessive difficulty of discovering things on the part of men—the nature of each particular regarding these (types) is not clearly ascertained. . . .

“The way, then, as it appears to us, in which we ought to deal with the Scriptures, and extract from them their meaning, is the following, which has been ascertained from the Scriptures themselves. By Solomon in the Proverbs we find some such rule as this enjoined respecting the divine doctrines of Scripture: ‘And do thou portray them in a threefold manner, in counsel and knowledge, to answer words of truth to them who propose them to thee.’ The individual ought, then, to portray the ideas of Holy Scripture in a threefold manner upon his own soul, in order that the simple man may be edified by the ‘flesh,’ as it were, of the Scripture, for so we name the obvious sense; while he who has ascended a certain way [may be edified] by the ‘soul,’ as it were. The perfect man, again, and he who resembles those spoken of by the apostle, when he says, ‘We speak wisdom among them that are perfect, but not the wisdom of the world, nor of the rulers of this world, who come to nought; but we speak the wisdom of God in a mystery, the hidden wisdom, which God hath ordained before the ages, unto our glory,’ [may receive edification] from the spiritual law, which has a shadow of good things to come. For as man consists of body, and soul, and spirit, so in the same way does Scripture, which has been arranged to be given by God for the salvation of men. But as there are certain passages of Scripture which do not at all contain the ‘corporeal’ sense, as we shall show in the following [paragraphs], there are also places where we must seek only for the ‘soul,’ as it were,

and 'spirit' of Scripture. And perhaps on this account the water-vessels containing two or three firkins apiece are said to lie for the purification of the Jews, as we read in the Gospel according to John: the expression darkly intimating, with respect to those who [are called] by the apostle 'Jews' secretly, that they are purified by the word of Scripture, receiving sometimes two firkins, *i.e.*, so to speak, the 'psychical' and 'spiritual' senses; and sometimes three firkins, since some have, in addition to those already mentioned, also the 'corporeal' sense, which is capable of [producing] edification. . . .

"This being the state of the case, we have to sketch what seems to us to be the marks of the [true] understanding of Scriptures. And, in the first place, this must be pointed out, that the object of the Spirit, which by the providence of God, through the Word who was in the beginning with God, illuminated the ministers of truth, the prophets and apostles, was especially [the communication] of ineffable mysteries regarding the affairs of men (now by men I mean those souls that make use of bodies), in order that he who is capable of instruction may by investigation, and by devoting himself to the study of the profundities of meaning contained in the words, become a participator of all the doctrines of his counsel. . . .

"Now, while these and similar objects were present to the Spirit, who enlightened the souls of the holy ministers of the truth, there was a second object, for the sake of those who were unable to endure the fatigue of investigating matters so important, *viz.*, to conceal the doctrine relating to the previously-mentioned subjects, in expressions containing a narrative which conveyed an announcement regarding the things of the visible creation, the creation of man, and the successive descendants of the first men until they became numerous. . . . And what is most remarkable, by the history of wars, and of the victors, and the vanquished, certain mysteries are indicated to those who are able to test these statements."

Origen claims also that the simple sense of Scripture is arranged to be of service to the simple-minded, in that it gives them good laws and rules of life, and interesting history or story, suited for the elevation of their minds; but he then somewhat discounts the value of the literal understanding by remarking that impossibilities and absurdities were intentionally introduced,

“ But since, if the usefulness of the legislation, and the sequence and beauty of the history, were universally evident of themselves, we should not believe that any other thing could be understood in the Scriptures save that which was obvious, the word of God has arranged that certain stumbling-blocks, as it were, and offences, and impossibilities, should be introduced into the midst of the law and the history, in order that we may not, through being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the [true] doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more divine. And this also we must know, that the principal aim being to announce the ‘ spiritual ’ connection in those things that are done, and that ought to be done, where the Word found that things done according to the history could be adapted to those mystical senses, He made use of them, concealing from the multitude the deeper meaning ; but where, in the narrative of the development of supersensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwove in the history [of the account of] some event that did not take place, sometimes what could not have happened ; sometimes what could but did not. And sometimes a few words are interpolated which are not true in their literal acceptance, and sometimes a larger number.”

Origen's views become still more remarkable when he deals with the New Testament and its purpose.

“ It was not only, however, with the [Scriptures composed] before the advent [of Christ] that the Spirit thus dealt ; but as being the same Spirit, and [proceeding] from the one God, He did the same thing both with the evangelists and the apostles—as even these do not contain throughout a pure history of events, which are interwoven indeed according to the letter, but which did not actually occur. . . . And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, towards the east, and placed in it a tree of life, visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life ? and again, that one was a partaker of good and evil by masticating what was taken from the tree ? . . . Nay, the Gospels themselves are filled

with the same kind of narratives; *e.g.*, the devil leading Jesus up into a high mountain; in order to show Him from thence the kingdoms of the whole world, and the glory of them. . . . And the attentive reader may notice in the Gospels innumerable other passages like these, so that he will be convinced that in the histories that are literally recorded, circumstances that did not occur are inserted. . . . For, with respect to Holy Scripture, our opinion is that the whole of it has a 'spiritual,' but not the whole a 'bodily' meaning, because the bodily meaning is in many places proved to be impossible."

In *Contra Celsum*, the book from which so many extracts have been made, we can find many instances of interpretation of special passages in the Scriptures. Speaking of the passage in *I. Corinthians*, xv. 3-8, relating to the *post-mortem* appearances of Jesus, he hints at doctrines placed beyond the reach not only of ordinary believers, but of those far advanced (Book II., chap. lxiii.).

"I am of opinion now that the statements in this passage contain some great and wonderful mysteries, which are beyond the grasp not merely of the great multitude of ordinary believers, but even of those who are far advanced [in Christian knowledge], and that in them the reason would be explained why He did not show Himself, after His resurrection from the dead, in the same manner as before that event."

Much more striking is his statement in Book III., chap. xix., where, after comparing the Egyptian mysteries with the Christian, and defending the latter from the attacks of Celsus, he says that "we unfold the narratives concerning Jesus according to the 'wisdom of the word,' to those who are 'perfect' in Christianity." A significant declaration is this, which puts a very different aspect upon the story of the life of Christ, to that commonly accepted. That there is a meaning in the narratives not to be discovered by a simple reading, can be clearly proved by all who will compare the tales with those of older faiths where the same stories are told and sometimes the symbols explained. But to find this recognised in the Christian Church, when its dogmas, if literally accepted, depend on the literal meaning of the gospels, may be somewhat of a surprise to many.

In chap. xxi., the private teaching of Jesus and the doctrines concealed from superficial readers in the Gospels are referred to,

“And I have not yet spoken of the observance of all that is written in the Gospels, each one of which contains much doctrine difficult to be understood, not merely by the multitude, but even by certain of the more intelligent, including a very profound explanation of the parables which Jesus delivered to ‘those without,’ while reserving the exhibition of their full meaning for those who had passed beyond the stage of exoteric teaching, and who came to him privately in the house. And when he comes to understand it, he will admire the reason why some are said to be ‘without’ and others ‘in the house’.”

In Book IV., chap. xl., the story of Adam is taken as an example of figurative narrative, Adam standing for humanity as a whole and not for a single man.

“For as those whose business it is to defend the doctrine of providence do so by means of arguments which are not to be despised, so also the subjects of Adam and his son will be philosophically dealt with by those who are aware that in the Hebrew language Adam signifies man; and that in those parts of the narrative which appear to refer to Adam as an individual, Moses is discoursing upon the nature of man in general. . . . And the expulsion of the man and woman from Paradise, and their being clothed with tunics of skins (which God, because of the transgression of men, made for those who had sinned), contain a certain secret and mystical doctrine (far transcending that of Plato) of the soul losing its wings, and being borne downwards to earth, until it can lay hold of some stable resting place.”

Again, in chap. xlix., he defends allegory and *refutes* Celsus’ statement that the writings had no mystical meaning.

“If, indeed, those writers at the present day who are deemed by Celsus the ‘more modest of the Jews and Christians’ were the [first] allegorical interpreters of our Scriptures, he would have the appearance, perhaps, of making a plausible allegation. But since the very fathers and authors of the doctrines themselves give them an allegorical signification, what other inference can be drawn than that they were composed so as to be allegorically understood in their chief signification?”

A full recognition of this fact will, I think, change the attitude both of sceptics and of believers, to the Christian Scriptures.

Recognising that the understanding of them means not merely a reading of the words and a learning of the story, but also an interpretation of the symbolism, the possibility of a reconciliation between Christianity and the "heathen" beliefs, and, more than that, between such beliefs and facts in nature will be clearly seen.

A. M. GLASS.

(*To be continued.*)

THEOSOPHICAL ACTIVITIES.

EXECUTIVE NOTICE, THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE, LONDON.

September 7th, 1895.

THE present Executive Notice is issued to remove the impression that the Theosophical Society, save and except the Branch of New York (known as the Aryan Theosophical Society since 1886), has since 1879 been a merely *de facto* body "solely the result of growth, and not the result of votes." This purely fictitious claim, which is unsupported by one fact of history, but is negatived by the whole documentary record of the Society, was first put forth at the Boston Convention of our late American Section on April 26th, 1895. The Report of Proceedings was sent to me by Mr. W. Q. Judge, with a letter in which he recommends me to adopt this view as the correct one. I left Madras for Europe on May 5th and landed at Marseilles May 30th, when I received Mr. Judge's letter, with the first news of the Boston "Act of Secession" and this pretended historical narrative. Seeing the grave consequences which must inevitably follow if I passed this over without denial, and knowing of the existence of the clearest proof of its falsity, I wrote at once to the Headquarters at Adyar for the original minute-book of the Theosophical Society Council's proceedings to be sent me; and in the "Executive Notice," issued at Zumarraga, Spain, on June 5th, promised to publish the excerpts which bear upon this question. The book came to London while I was absent on a Continental tour from which I returned this morning, and I now redeem my promise.

The important documents are two reports of meetings of the Society. The first is both written and signed by William Q. Judge, Recording Secretary, *pro tem.*, the other is written by Mr. Judge but signed by A. Gustam, Secretary. They read as follows;

I.

"Proceedings of the Theosophical Society Meeting held at 302, West 47th Street, July 16th, 1877.

"Present, the President and a quorum.

"After the transaction of routine business, and the reading of reports from the Corresponding Fellows in India, China, Greece, England and the Pacific Coast,

"It was, on motion, resolved that the President have discretionary power to authorise the formation of branch societies in Great Britain and Ireland, India and elsewhere; provided that the presiding officer chosen shall in each case obligate himself to obey the instructions of the parent Society as to the work of his branch Society, and the Fellows of the branch Society take each an obligation to obey the directions of their own President, and shall be willing to conform to the Rules of this Society *as communicated to them from time to time through the President.*

"On motion it was resolved that the provisions of Article 1 of Chapter VI. of the Bye-Laws, which provide for an Annual Meeting of the Society, may at the discretion of the President be suspended, and in case the President should issue no notice of an Annual Meeting, the present officers shall remain in office until their successors are elected and duly qualified.

"On motion it was resolved that *the Headquarters of the Society may be transferred by the President to any foreign country where he may be temporarily established, and he may appoint any Fellows in good standing to fill pro tempore either of the executive offices, as he may find it necessary for the transaction of business.*

"All bye-laws in conflict with the provisions of the present resolution are, by unanimous vote of all present at this meeting, suspended.

"On motion the meeting adjourned.

(Signed) WILLIAM Q. JUDGE,

"Secretary pro tem.

"(Signed) H. S. OLCOTT,
"President."

II.

"Meeting of the Theosophical Society held at 302, W. 47th Street, August 27th, 1878.

"Present, the President and a Quorum.

"On motion resolved that, in case the Headquarters of the Society shall be at any time temporarily established in a foreign country, the

President may in his discretion admit suitable persons to active fellowship upon their application in writing and their taking the oath required of candidates.

"He shall also have full power and discretion to make such rules and regulations and do such things as he may consider necessary for the welfare of the Society and the accomplishment of the objects which it represents.

"All Bye-laws inconsistent with the above are hereby repealed.

"After the transaction of routine business the Society adjourned.

"(Signed) A. GUSTAM,

"Secretary.

"(Signed) H. S. OLCOTT.

"President."

The following points are covered in the above two documents :

1. The President was empowered to form branches in all parts of the world, in his discretion and without seeking the concurrence or endorsement of Council ;
2. The annual meetings of the Society were suspended during the President's pleasure ;
3. The President was given the power to transfer the Society's Headquarters to any foreign country in which he might fix his residence : no one in particular being specified, but the Headquarters to follow the movements of the President ;
4. Full authority was given the President to appoint competent persons to fill executive offices and to admit to membership, without recourse to Council or Society ;
5. Unrestricted power was given him to make such rules and regulations and do all such things as he might think best for the interests of the Society and the movement in general, without recourse to either Council or Society ;
6. No obligation was laid upon the President to report his actions or their results to the Council or Society of New York ;
7. All existing Bye-laws in conflict with the full exercise of these ample functions and powers by the President were suspended by the Resolution of July 16th, 1877, and absolutely repealed by that of August 27th, 1878.

Each reader of this document will form his own opinion as to the wisdom and motive of the Boston Resolutions of April 26th.

To make the thread of history complete, I need only say in few words what will be found recorded in full detail in the series of executive reports, addresses and other documents that have been officially published from time to time in *The Theosophist* and elsewhere.

When Madame Blavatsky and I moved to India, new members flocked in, and I was soon obliged to keep the movement within bounds by forming new Branches in all directions. Of course, it would have been nonsensical to have asked them to report to New York, when there was no person left who was then competent to deal with them, nor one in whom they felt the least interest, if they even knew them by name. So we adopted the practical course of allowing them to form their own bye-laws, subject to my official approval. There being now several organised groups instead of the original single one of New York, all chartered from the Bombay Headquarters and all thus forming parts of the expanded whole Theosophical Society, there had to be a recast of the organisation and of its Bye-laws and Constitution; which was in due course effected (*vide Theosophist*, May, 1880, and June, 1881). The new Headquarters became the vital centre of the entire movement, the source of all its activities. Meanwhile, the New York society, having dwindled away to a few members, gradually ceased holding its meetings; my *locum tenens*, Major-General Doubleday, had no functions to perform; the Secretary was in a hard struggle for bread; and there was no social centre to replace the old "Lamasery." The Society lay in a comatose state year after year, until 1886, when, as I have elsewhere shown, Mr. Judge hunted up a few of the old members, who, with him, re-organised as the Aryan Branch of the Theosophical Society, under a charter granted them for the purpose, and have so continued until, in April last, by their delegated action at Boston, they forfeited their charter and ceased to exist as a part of the Theosophical Society proper. Before this, *viz.*, on July 19th, 1881, Mr. Judge officially reports to me the Spiritualistic investigations which the members at New York were pursuing, and speaks of the old New York Society as a Branch (*Theosophist*, September, 1881).

The history of the movement, of the springing up of nearly 400 Branches, of their grouping into Sections, of the various additions to and amendments of the Rules and Bye-laws, are all of documentary record and need not be dwelt upon.

The members of the Society and the public were entitled to know the foregoing facts and they are given without further comment.

H. S. OLCOTT, P.T.S.

INDIAN SECTION.

Three or four members of the Calcutta Lodge are popularising Theosophy by issuing pamphlets at one or two pice each (sixty-four pice make a rupee). They hope to sell between forty and fifty thousand a month, as at this very low price they will reach the masses. The pamphlets will, of course, be issued in the vernacular.

Rai B. K. Laheri has been delivering two courses of weekly lectures at Ludhiana on Thursdays and Saturdays. He has also lectured in Jallandar, Amritsar, Samrala, Raikat and Tagraman; this well-loved pupil of H. P. B.'s is the life of the Theosophical Society in the Punjab. Mr. A. C. Biswas is holding regular meetings every evening in his own house to teach the poor and uneducated, and efforts are being made to carry spiritual knowledge among the school students and the Hindu women.

At Bellary, the class on ethics has met eight times during the past month, and classes for the study of the *Bhagavad Gîtâ* are also held.

At Paramakuli, the Theosophical Lodge is holding weekly meetings, and the religious and moral class opened for Hindu boys is doing good work.

Dr. English writes from Adyar that the Olcott Free School (for Pariah children) has passed the examination and is doing well. Out of fourteen pupils who were presented twelve passed—an unusually large percentage. The cookery class which Colonel Olcott organised is very successful, the children being now able to prepare food satisfactorily.

The educational movement directed by our Ceylon colleagues moves on apace. School after school for boys and girls passes the official examination and is registered for grant-in-aid. The *Buddhist* for 6th September last notices the fact that the Watddera Girls' School has been placed on the list of aided Schools. Mr. Bunltjens, the General Manager of Buddhist Schools, is doing admirably.

EUROPEAN SECTION.

The President-Founder has visited many of the Lodges on the Continent during his trip, and has also addressed a few meetings of English Lodges, but unfortunately inflammation of the feet prevented his making a tour of the Northern branches, as had been proposed. His visit was wound up with a reception at Headquarters, offered to him by the Blavatsky Lodge, and on the following day, October 8th, he left England on his way to India.

The result of the voting of the Section on the appointment of Mr.

Sinnett as Vice-President of the Society has been published. The voting is practically unanimous, only one member voting against the appointment.

Mrs. Besant's course of lectures at Queen's Hall has been remarkably successful. The audiences have been good throughout, there being scarcely a vacant seat, and the lectures were thoroughly appreciated. Besides these lectures, short tours in the provinces have been made, and addresses given at Bradford, Huddersfield, Ilkley and other places. Considerable notice was taken by the press and some correspondence opened in a paper at Ilkley. Meetings for enquirers were held after the lectures and were well attended.

The "At Homes," held regularly at Headquarters, concluded on the third Friday in September, but it is to be hoped that these meetings will be renewed on Mrs. Besant's return, as they have proved very serviceable.

During October, Mrs. Cooper-Oakley will visit the Yorkshire branches, and if possible, will extend her tour into Lancashire.

The Adelphi Lodge has issued the following attractive syllabus for its Monday evening lectures:—Oct. 7th, *Unphilosophical Philosophy*, W. F. Kirby, F.L.S., F.E.S.; Oct. 14th, *Dreams*, C. W. Leadbeater; Oct. 21st, *Occultism in Daily Life*, S. G. P. Coryn; Oct. 28th, *The Proper Limitations of Faith*, R. B. Holt; Nov. 4th, *The Theosophy of Valentinus*, G. R. S. Mead, B.A.; Nov. 11th, *Thibet and Rome*, Dr. A. A. Wells; Nov. 18th, *Spiritualism and its Spirits*, A. M. Glass; Nov. 25th, *Death in Folk-lore*, J. M. Watkins; Dec. 2nd, *The Wheel of Life*, Alan Leo; Dec. 9th, *Cosmogogenesis*, H. A. W. Candler; Dec. 16th, *What do we live for?*, R. Machell; Dec. 23rd, No Meeting; Dec. 30th, *Death—in Philosophy*, J. M. Watkins.

AMERICAN SECTION.

The address of the General Secretary of the American Section, Mr. Alexander Fullerton, will hereafter be 108, East 17th Street, New York City, instead of 42, Irving Place.

The American Section has ratified Col. Olcott's nomination of Mr. A. P. Sinnett as Vice President T.S. Ten Branches voted unanimously in the affirmative; the others have not yet voted.

Delays have occurred in the reorganization and re-charter of two Branches depleted by secessions to Mr. Judge's Society. When these and other matters are settled, a more definite statement of the Section's contents and strength will be possible.

Mr. N. F. de Clifford is working actively in California, and reports

well of the progress made in Los Angeles and Pasadena. At the latter place a group of fifteen students are about to apply for a Lodge charter. From California Mr. and Mrs. de Clifford, who are devoting themselves entirely to Theosophical work, will go on to Montana, Dakota and Minnesota.

AUSTRALASIAN SECTION.

The month that has elapsed since our last writing has been characterised by steady progress throughout the Section. Members in outlying branches are taking new interest in the work and, stimulated by the suggestions published in *Theosophy in Australasia*, and sent out privately from Headquarters, are doing much to push forward the cause and to establish helpful intercommunication between branch and branch. The Northern lodges are particularly active in this respect, and a special word of recognition is due to Bro. Will. Irwin.

The visit of the Countess Wachtmeister has been of the greatest service hitherto and will continue to be so. Her reception at Melbourne was extremely satisfactory. Though one newspaper at first adopted an antagonistic tone, yet, as the work went on and as the message she brought became better known, that tone was abandoned, and when she started for Sydney, after two months' stay in the "Marvellous" city, she seems to have left behind her none but friends among press and public. The stimulus of her presence bids fair to have permanent effect on both the Lodges.

In Sydney, the newspaper press has greeted her most favourably; many interviews, character sketches, and notices have appeared in the best journals, and her first lecture in the large hall of the School of Arts, on "Man the Master of his own Destiny," met with a flattering reception.

On Saturday, August 17th, an "At Home" given in the Branch Rooms, 42, Margaret Street, was well attended by representatives of every class of society, and her attendance at the Sunday evening public meetings of the Branch drew so many visitors that it has become necessary largely to increase the seating accommodation.

On Sunday, August 18th, the Countess attended at the newly formed Dayspring Branch, Surrey Hills, Sydney, accompanied by the General Secretary, for the purpose of formally presenting the Diplomas of new members, and the Charter of the Branch. The Countess delivered a short, but very impressive address of welcome and encouragement to the new comers, and Mr. Staples then presented each with his diploma, and read the Charter to the Branch. We anticipate a pros-

perous and energetic career for this Centre under the guidance of the President and Secretary, Messrs. Marcus and Marks. Many of the members are actively associated with temperance work.

The Sydney members are looking forward with pleasure to a visit from Bro. P. D. Khan of Bombay, who is now on his way to them from Melbourne. Our brother is making a tour through all the colonies, and is able to give much interesting information in regard to the Zoroastrian religion.

Auckland, N.Z.—The various branches of work carried on in connection with the local Lodge are flourishing and are gradually progressing. The *Secret Doctrine* Class on Tuesday night may be regarded as a permanency, and the Correspondence Class conducted by Miss Edger, M.A., is interesting. It is a means of intercourse between the scattered members throughout the colony, and the centre in this city. During the past four weeks the following public work has been done. On July 12th, at the open Lodge meeting, S. E. Hughes read Dr. Hartmann's paper upon "Theosophy in Divine Wisdom"; on July 19th, Mrs. Davy read a short paper upon "The Astral Light," which was followed by C. W. Sanders with a portion of Mrs. Besant's paper upon "The Building of the Kosmos"; on Sunday evening, July 21st, in the Masonic Institute, Miss L. Edger, M.A., lectured upon "The Possibilities of Brotherhood"; on July 26th, W. H. Draffin read a paper upon "The Purpose of Theosophy"; on August 2nd, a series of short papers was read upon "Heredity and Reincarnation" by W. H. Draffin, S. Stuart, Miss L. G. Browne, W. Will and C. W. Sanders; on Sunday evening, August 4th, in the Masonic Institute, Mrs. Sara Draffin lectured upon "There is no Death."

REVIEWS.

PISTIS-SOPHIA.

Translated by E. Amélineau. [Paris: Chamuel, 79, Rue du Faubourg-Poissonnière; 1895. Price, frs. 7.50.]

It is with very great pleasure that we bring M. Amélineau's translation of this famous Gnostic Gospel to the notice of our readers. There are but few capable Coptic scholars in Europe, and of these Amélineau is in the first rank. Prefixed to the translation is an Introduction of xxxii. pp., but no serious attempt is made to throw light on the obscurities of the elaborate system of Gnosis set forth in the MS. Some comparisons with the system of Valentinus are made, and it is pointed out that the system of the *Pistis-Sophia* bears so many striking resemblances to that of the greatest of the Gnostic teachers, that it seems highly probable that it belongs to the same school.

At last we have a thoroughly reliable translation of this, the most complete and precious relic of the Gnosis. Schwartz's Latin translation is good and his text is excellent; but as he died before seeing his work through the press, the final revision was left to Petermann, and errors necessarily crept in. The French translation, inexact and mercilessly bowdlerized, in Migne's *Dictionnaire des Apocryphes*, hardly deserves mention. As yet we have no translation in German, though as Dr. Carl Schmidt, in 1892, brought out a text, translation, and commentary of the two remaining Bruce MSS. ("The Books of Ieu")—in this running a neck-to-neck race with Amélineau, who brought his out in 1891—we may expect to see a translation before long. In English nothing has been done except the translation of a few chapters in C. W. King's *Gnostics and their Remains*. The MS. of King's translation still exists, but his literary legatee, owing to its incomplete state, will not consent to its publication. In any case King's translation was from Schwartz's Latin translation, and not direct from the Coptic.

I have been waiting for years either to see King's translation published (in fact, I volunteered to edit it), or to have an English translation by some competent Coptic scholar, but no one apparently has either the knowledge or stomach for the task. Therefore, although I have no love for translations of translations, nevertheless as no one

else will step into the breach, I shall now complete the translation of Schwartz's Latin version, which appeared in LUCIFER, 1890-91, and check it by Amélineau's French translation. My present intention is to publish the translation in one volume, and follow this with another volume of commentary in which I hope to get together all the fragments of the Valentinian Gnosis, and at least partially reconstruct the system. Copies of the French translation can be obtained through the Theosophical Publishing Society.

G. R. S. M.

LE BHAGAVAD GÎTÂ.

Translated by Émile Burnouf. * [Paris: Librairie de l'Art Indépendant, 11, Rue de la Chaussée d'Antin; 1895. Second Edition. Price, frs. 2.50.]

WE are glad to see that the interest in France in the more spiritual side of Oriental literature has created a demand for a second edition of Émile Burnouf's translation of the *Bhagavad Gîtâ*. Strange to say, this version is the only one in the French language. A number of corrections have been made, but there remain others that have escaped the vigilance of the translator. The new edition appears without the transliterated text, and is an improvement in form and printing. But why on earth should the *Bhagavad Gîtâ* be classed, among the advertisements on the cover, under the heading "Textes Rosicruciens," together with the lucubrations of Sar Péladan on *Les XI. Chapitres Mystérieux du Sepher Bereschit*? We shall expect before long to see the System of Pythagoras classed under Chinese Occultism.

G. R. S. M.

THE DINKARD.

Translated by Peshotan Dastur Behramjee Sanjana, Vol. VII. [Bombay: The Sir Jamshedji Jeejeebhai Translation Fund; 1894.]

IT is with pleasure that we have to announce the appearance of Vol. VII. of Peshotan Dastur Behramjee Sanjana's *Dinkard*. The volume gives the original Pahlavi Text, the same transliterated into Zend characters, with a translation into Gujerâtî and English, together with a commentary and glossary of select terms. Much work remains to be done on the Avesta texts, and as yet no commentator has arisen who is capable of expounding the real inwardness of the once great Mazdayasnian faith, but the Sir Jamshedji Jeejeebhai Translation Fund is doing admirable work in gathering together the fragments for the reconstruction of the building.

G. R. S. M.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 12:—Colonel Olcott entertains his readers in Chap. xii. of "Old Diary Leaves" with accounts of lectures and disputes in Ceylon. The descriptions of the various interpreters are very amusing, their imperfect knowledge of English rendering the translations sometimes rather ludicrous, as when the phrase "Now let us take a case," was passed on to the poor listeners as "Now let us take a box." "Shilpa-Shâstra" is an article on ancient architecture in India, and gives a great deal of information as to that art in early times. The remainder consists of a large number of short papers on "The Parsî Mukhtat Ceremony," "Ânanda Laharî," "Plato's Theosophy," "A Rajput Sage," and other subjects, and one or two translations.

A.

THE PATH (*New York*).

Vol. X, No. 6:—Madame Blavatsky's letters in this issue refer mainly to her physical troubles, and to the remarkable cures effected. Dr. Buck's article on "Mind as the Theatre of Human Evolution" is concluded. "The Jewel which he wore," is a somewhat peculiar mystical allegory, which has the merit of brevity. The remainder of the number includes some notes on the *Bhagavad Gîtâ*, the conclusion of "The Nature and Purpose of Devachan," and "Theosophy and Capital Punishment."

A.

THE VÂHAN (*London*).

Vol. V, No. 3:—The Executive Notice of the President-Founder is published in the present number, and is followed by the usual "Activities." The Correspondence relating to Theosophical Schools is continued and is not without an element of humour. An "Old School Boy" requires, besides "Theosophic churches, on a grand scale of architecture and ritual," a clergy of Occultists, and some other modest provisions. The "Enquirer" treats of the after-death states, and the reality or unreality of matter. The latter question, being vague and abstract, naturally attracts many answers.

A.

THE SPHINX (*Brunswick*).

Vol. XXI, No. 116:—Dr. Göring opens with an interesting article upon Education for the Religious Life, followed by a paper from Ernst Diestel on "Buddhism and Christianity." An excellent translation is given also by Ernst Diestel of Mrs. Besant's lecture on "Fire," published in *The Building of the Kosmos*. A Ghost story founded on the Life of Adalbert Matkovsky is followed by an article from Dr. Göring on Matkovsky as a literary man. There is also a poem in five parts by Ludwig Kühlenbeck, entitled "Manas." Some short articles treat of different subjects. Dr. Göring has decided to bring out a German translation of the English books dealing with

"Esoteric Buddhism." He will begin with *The Building of the Kosmos, Karma* following.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 7:—A translation of Mr. Leadbeater's *Astral Plane* is begun, the "Notes on *The Secret Doctrine*," being continued. The *Astral Plane* is followed by an interesting paper by Dr. Pascal on "The Kâma-Mânasîc Elementals," or entities formed by the action of the Mind. M. Guymiot writes in his usual clear manner on "The Science of Breath," and the story of Saint Germain is told by Jean Léclaireur. The Correspondence is of special interest this month, and on the whole the number is above the average.

A.

MERCURY (*San Francisco*).

Vol. II, No. 2:—*Mercury* gives every indication of a development into a really useful Theosophical magazine, the "Children's Corner" having been considerably reduced to make way for more solid matter. It is to be hoped, however, that this feature will not disappear entirely as it is admirably conducted. This number opens with a paper on Platonism, which gives a novel date for the birth of Plato, *i.e.*, 130 B.C., which we hope is a printer's error. Mr. Fullerton continues his article on Theosophical Teachings, and writes in an easy and interesting style. "Behind the Veil," is a department for stray seers, that will probably be at least entertaining.

A.

SOPHIA (*Madrid*).

Vol. III, No 9:—The translations of *Letters that have Helped Me, The Building of the Kosmos*, and "Helena Petrovna Blavatsky," are still proceeding. These are followed by seven aphorisms on meat-eating by a pariah. The article on Esoteric Masonry is continued and is mys-

terious enough to satisfy the most exacting. The "Varieties" consist of some notes on Hypnotism and states of consciousness, based on an article in the *Heraldo de Madrid*.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 2:—Opens with a translation of Mrs. Besant's lecture on "India, her past and her future," following which is the translation of Chap. v. of the *Bhagavad Gîtâ*, and a paper on Life.

A.

THE PACIFIC THEOSOPHIST
(*San Francisco*).

Vol. VI, No. 2:—A. E. Gibson opens with a short paper on *Karma*. The ideas intended to be conveyed are not always quite clear, and one might well dispute the assertion that "Karma in its relation to man has no meaning or existence, outside of man himself." This is followed by an article on the inner unity of religions. Such articles as that on "Yogîs, Chelas and Adepts," might well be dispensed with.

A.

THE THEOSOPHIC GLEANER
(*Bombay*).

Vol. V, No. 1:—On the first page appears a short poem that reminds one of youthful Sunday School days, when excellent moral maxims were distributed on illuminated cards. This is followed by an abstract of a lecture on "Real Happiness." The number also includes some reprints, among them a paper on Pasteurism.

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 41:—Opens with a paper on Initiation by "Afra." The translations of *The Key to Theosophy, Through Storm to Peace, The Idyll of the White Lotus, "The Doctrine of the Heart"* and *Letters that have Helped Me*, are all continued, as

is the lecture on "India and her Sacrep Language."

A.

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 ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. I, No. 8:—The article on Hindu religion takes a very peculiar turn in this number. From a very metaphysical dissertation the author suddenly apostrophises the youth of India, and endeavours in somewhat high-flown language to improve his morals. The contents also include "Bhakti, the Story of a Hunter," a short paper on Benevolence, two reprints and some short stories intended to convey moral teachings.

sins, which, committed in one life, are followed by certain effects, also mentioned, in the next. The proportion between the crime and the punishment will not recommend itself to Western minds. An insult to a Guru results in birth as a worm, abusing sacred stories gives a man a bent nose, and so on. There are surely some valuable things in Sanskrit literature, not yet published, and there can be no need to reproduce the dregs. Other articles are given on Hindu teachings which contain much useful information.

A.

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 THE LAMP (*Toronto*).

Vol. II, No. 2:—Opens with an article "The Higher Plagiarism," which does not seem to have any special point. It is followed by "Five Minutes on Reincarnation" and scripture lessons. A short story is contributed by A. G. S. Smythe, and an account is given of a potato-planting scheme carried on by the Buffalo Theosophists.

A.

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 JOURNAL OF THE MAHÂ-BÔDHI SOCIETY (*Calcutta*).

Vol. IV, No. 5:—The result of the Mahâ-Bôdhi Temple case is published in this number. The rest of the journal consists of notes and news relating to current events and quotations from other magazines and books of interest to Buddhist readers.

A.

A.

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 OTHER PUBLICATIONS.

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 THE BUDDHIST (*Colombo*).
 Vol. VII, Nos. 28-32:—An introduction to the Visuddhimaggais published, which, we presume, will appear with the volume promised. Mrs. Besant's articles on *Karma* are reprinted, as are parts of "Old Diary Leaves" and other articles from LUCIFER and various periodicals.

We have also to acknowledge the receipt of *Light*; *The Agnostic Journal*; The American Department of Branch Work paper; *The Prasnotara*, the Indian Section Gazette, containing news and articles on "The pilgrimage of the Soul," Adepts And Kalpas; *The Metaphysical Magazine* with some interesting articles on the Vedânta and psychic experiences; *La Estrella*, the Spanish Spiritualistic paper; *Notes and Queries*, which devotes itself to very heterodox science and religious mysticism; *Book-Notes*; *The Moslem World*; *Ourselves*; *The Irish Theosophist*.

A.

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 THE THEOSOPHIC THINKER
 (*Madras*).

Vol. III, Nos. 31-35:—The first number is noticeable mainly from a long list of

LUCIFER.

ON THE WATCH-TOWER.

TWO days after LUCIFER is in his readers' hands the birthday of the Theosophical Society will be with us, and the nursling of 1875 will have completed twenty years of life, and will enter on its twenty-first year. Stormy those years have been, and much wreckage bestrews the road trodden by the Society from birth to manhood; warm friends changing into foes, enthusiastic followers chilling into detractors, loyal workers becoming deserters, but ever a staunch and faithful nucleus remaining true—such has been the inner history of the Society. And outside, storm has also raged, and vehement attacks have been made—a Coulomb in 1884, a Garrett and a Solovioff in 1894. But no breach within, nor assault without, has availed to slay the Society, whose roots are struck deep into a Life which is above all wounding, whose house is built on a rock that no earthquake can avail to rive. Two brave Souls worked on together—from the time that, obeying their Masters, they founded the Society—through weather fair and foul, through sunshine and storm unshaken. Not one has stood beside them from 1875 to 1895, though some who joined a few years later still stand firm in the van. In 1891, one of the two colleagues passed out of physical sight for brief space, to seek and train a more effective physical instrument than the one outworn by over-strenuous and unceasing toil in her Master's service; the other is with us still, and round him some of the oldest members are gathered, and a large array of younger ones. One of these older members is a man to whom probably the greatest number of people owe their first

knowledge of Theosophy, Mr. A. P. Sinnett, Vice-President of the Society. And among those who joined during the first decade, and are working prominently in the Society, we have Countess Wachtmeister, labouring in Australia, Bertram Keightley, General Secretary of the Indian Section, with Upendranath Basu as his assistant, George Mead, General Secretary of the European Section, with C. W. Leadbeater assisting him, Mrs. Cooper-Oakley and Miss Cooper, members of the European Headquarters staff, to say nothing of the many who hold no official position. Many a time during these twenty years have the enemies of the Society chanted its requiem, but never yet has that requiem sounded over a corpse. And to-day, despite the desperate efforts that have been made to slay the Society and to besmirch its leaders, it stands firmer, purer, stronger than ever, and enters its twenty-first year with never a jot of sad foreboding in its heart, but strong in confidence in the Masters who created it, fearless and joyful in the certainty of final victory.

* * *

Students who find themselves pressed with arguments from Orientalists that Nirvâna means annihilation, will find useful evidence to the contrary in the *Udânavarga*, the Northern Buddhist version of the *Dhammapada*, translated by Mr. Rockhill from the Tibetan. In chapter xxxi, on Nirvâna, the BUDDHA teaches :

21. Bhixus, the uncreated, the invisible, the unmade, the elementary, the unproduced, exist (as well as) the created, the visible, the made, the conceivable, the compound, the produced ; and there is an uninterrupted connection between the two.

22. Bhixus, if the uncreated, the invisible, the unmade, the elementary, the unproduced, was nonentity, I could not say that the result of their connection from cause to effect with the created, the visible, the made, the compound, the conceivable, was final emancipation.

23. Bhixus, it is because of the real existence of the uncreated, the invisible, the elementary, the unproduced, that I say that the result of their connection from cause to effect with the created, the visible, the made, the compound, the conceivable, is final emancipation.

24. The impermanency of the created, the visible, the made, the produced, the compound, the great torment of subjection to old age, death and ignorance, what proceeds from the cause of eating ; (all this) is destroyed, and there is found no delight in it ; this is the essential feature of final emancipation. Then there will be no doubts and scruples ; all sources of suffering will be stopped, and one will have the happiness of the peace of the Sanskâra.

The Commentary dwells on the fact that final emancipation is "that which really exists, consequently the condition of the other world is not nothingness." And it asks:

What then is Nirvâna? It is the end of suffering, and final emancipation and life without end.

Emancipation from compulsory rebirth, escape from ignorance and sorrow, the destruction of the impermanent, is Nirvâna. The "Sanskâra," a word applied sometimes to the manifested universe, sometimes to the activity of the lower mind in man, is to be at peace. Death is to be annihilated, for another Shloka says:

31. This is the chief (beatitude) of those who have reached the end, perfect and unsurpassable peace, the destruction of all characteristics, the perfection of perfect purity, the annihilation of death.

So again in chapter xxx. 20, it is said that

To all living beings in the world to comprehend the complete cessation of death is happiness.

The recurrence of birth and death is to be put an end to (xii. 14), the end of corporeal existence is to be reached (xii. 18), then the "felicity of the unsurpassed Bodhi" (wisdom) will be enjoyed (xii. 19). The changing forms of existence are to be destroyed, and the man of perfect knowledge "will find delight in the destruction of existence" (xxxii. 41); it is explained that the Bhixu who is dispassionate and whose mind is at peace "will not experience existence again, having fallen out of the orb of regeneration" (xxxii. 43-48). The existence that is to be put an end to is thus shown to be the changeful existence on this orb of rebirth and of death, and again, the true Brâhmana is declared to be one who has crossed "the river of transmigration" (xxxiii. 48), one who "has given up existence, who has conquered everything, who has crossed the stream" (xxxiii. 60). These passages are by themselves sufficient to negate the idea that Buddhism teaches that Nirvâna is total annihilation, and even the Orientalists have now given up the idea that the Nirvâna of the Hindus is annihilation. Presently we may hope that the ordinary European will be educated out of a view due entirely to misconception of Eastern expressions and modes of thought.

I read with great pleasure the brave protest made by Bâbu Norendranath Sen, the editor of the *Indian Mirror*, against the animal sacrifices that still prevail in some parts of India. He writes:

We have from time to time raised serious objections to the practice of sacrificing goats to the goddess Durga. That the chief religious festival of a large section of Hindus should be tarnished by cruelty towards any innocent dumb creatures, is a shame to that community. The sacrifice of goats is a practice which could never have been sanctioned by the enlightened Rishis of old. What they did really enjoin was the sacrifice of the animal passions at the altar of divine love; and, we believe, the custom of sacrificing goats before Durga only symbolises the necessity of immolating our lower self for the attainment of divine grace to advance in the path of spirituality. The mass of Hindus ought to be made to realise this spiritual truth. We may mention in this connection that quite recently the subject of slaughtering goats at a *Barwaripûjâh* at Allahabad formed the subject of an animated discussion between two parties of Hindu gentlemen, one of the parties being for, and the other against, the practice. The controversy was continued for several days, and ultimately Pandits were requisitioned to decide the question. We are sorry to observe that the Pandits ruled that the sacrifice of goats was a part and parcel of the pûjâh. It is, however, a sign of progress that there are at least some among the worshippers of Durga whose hearts have revolted against the slaughter of goats, and who have mustered up courage to openly protest against it.

* * *

All spiritually-minded persons in India shrink with disgust from the cruelty done upon animals, and the blasphemy offered to the Gods by this slaughter. It is well known that the only creatures in the invisible world who take delight in blood are Elementals of low and abhorrent types, whom good men scatter by their presence; even where they may have developed much power, no good man would degrade himself by propitiating them nor accept any service at their hands. The Goddess Durga, on the other hand, is a spiritual entity of lofty power and beneficence, and it is an outrage to connect her with these foul ceremonies. Norendra Bâbu, following the great Shankarâchârya, rightly sees that the sacrifice ordered to be performed is that of the animal passions; unhappily ignorant men find it much easier to slay a harmless brute than to slay their own passions, and they salve their consciences by the committal of a new crime—a vicious circle to tread, verily. It is sad to see that Pandits are to be found who encourage these brutal ceremonies, and cover them with the sanction of authority. Of this we may be sure,

that the spirituality of India will refuse to be soiled by submission to their decrees, and that if it be held that "the sacrifice of goats is a part and parcel of the pûjâ," it is not the sacrifice that will be continued, but the pûjâ that will disappear. The ceremonies, as carried out by the truly religious Hindus, are instructive and beautiful, but should their desecration with blood become universal, it would be well that they should cease till a purer day shall dawn.

* * *

Real religion breaks down the barriers between religions, and unites men of the most opposing creeds. This is occasionally seen in India in connection with Sannyâsîs and other ascetics—the real, not the sham, Yogîs. An instance occurred in the case of Shah-Farul-ul-rahman, who has just died at the age of 107 years. He is said to have been regarded as "the greatest Mahommedan ascetic of his time," and to have been "equally revered by the Hindus and Mahommedans." Would that there were more holy men able to draw together enemies and rivals as friends. For, to quote the Russian saying, "Where Love is, there is GOD."

* * *

The *Spectator* has an article on "Animal Mind"—à propos of some dog-stories it has published—which show the insurmountable difficulties against which science has to struggle, so long as it refuses to avail itself of better instruments of research than the physical. It asks whether all minds are progressive, or are limited as arbitrarily as bodies, and thinks that some light may be thrown on the question by the study of mind in animals.

Will the veil between man and the animal kingdom ever be lifted at all? But little; but, possibly, still a little. It is nearly certain—or we should ourselves say quite certain—that if, after a few ages of experience, the domestic beasts . . . acquired a serene confidence in man, they would reveal to him something, however little, more of themselves. . . . Substantially, however, the only hope is in studying an immense body of facts as to the operation of mind in animals, and it is that body of fact which the stories in the *Spectator* slowly swell.

The *Spectator* ignores—or is ignorant of—the fact that the animal's mind may be directly observed, and its workings followed, by clairvoyant vision, and that this method of direct observation yields very much more knowledge of the facts than anything which

can indirectly be inferred by watching the actions of animals. Further, the aura of an animal that is developing the germs of mind under the stimulating rays of the human intellect differs widely from that of an animal that is not being thus individualized. But of course the scientists of the day scoff at any psychical methods of investigation, as their forerunners scoffed at Galvani and at Mesmer. Nevertheless in due time Wisdom shall be justified of her children once more, as she has so often been justified in the past. I must add a word of gentle protest, in passing, against one sentence in an otherwise sympathetic article :

All we really know is about dogs—cats are savages : tameable, no doubt, but still savages.

The writer has evidently had but a very limited experience with regard to cats; they are more difficult to reach, one may admit, the cat having a certain inborn self-reliance and independence of character that make it the Stoic among animals, together in many cases with a royally indifferent acceptance of caresses, graciously acknowledged as a matter of courtesy by arched back and upward-reaching tail. But those who can penetrate within the wall of Stoicism find the cat to be a pleasant and self-respecting companion, and playfully humourous withal, though not so all-forgiving as the dog.

* * *

The Philistines have been hugely rejoicing over the proofs that Eusapia Palladino has committed frauds. Prominent among the triumphant materialists are of course the *Daily Chronicle* (under its new editorship) and the *Westminster Gazette*. The exposure is of a poor kind enough, but it will serve the purpose of those who are so eager to prison down the world within the most petty and sordid limits. The report of the members of the Psychical Research Society seems decisive on the question of frauds having been committed; indeed, the wonder would have been, if, under the conditions, no frauds had been perpetrated. For we have the assurance of Dr. Hodgson (of Coulomb notoriety) that he was thoroughly convinced in advance that frauds would be committed, and his further statement that he practically facilitated their commission. It does not seem to have struck the sapient Dr. Hodgson that a medium *is* a medium just because he has a sensitive organization

and is receptive of the influences that play upon him; his tendency is to follow out suggestions as they reach him, and to act blindly along the line of the most powerful influence. Surround a medium with people who are determined to find fraud, and he will perform frauds. It is an extraordinary thing that Psychical Researchers—who have done so much to convince the Western world of the possibility of thought-transference and of action under suggestion—should not understand that a medium, wholly or partially entranced, will be pushed into fraudulent actions if such actions be suggested, and the additional impulse of expectant loosing of her hands be given. Professor Sidgwick gave the last touch of absurdity to the proceedings, when he proclaimed all the phenomena fraudulent because frauds had been committed on a special occasion. As well say that a man who passes a false coin has never paid “honest money.” Professor Lodge is, of course, not so foolishly unscientific, and, being also a brave man, he is not to be frightened out of his facts by the blatant jeers of ignorant people, nor is he ashamed to stand by genuine phenomena because the person who afforded the conditions which made them possible has later been hypnotized into the commission of fraud.

* * *

The performance of Mr. Maskelyne was the kind of thing to be expected from him, though the patronising pity extended by an uneducated conjurer to eminent scientific men is a little exceptionally offensive. Anyone who reads the account given by Mr. Maskelyne in the *Daily Chronicle* of Oct. 29th, cannot but be struck by his evident determination to “expose” the medium, such exposure being Mr. Maskelyne’s particular *métier*, and affording him a splendid advertisement. If Mr. Maskelyne’s explanation of Eusapia’s proceedings be the complete one, it would be necessary to predicate idiocy in those who have sat with her, and it is clear that Mr. Maskelyne has infinite confidence in the gullibility of his public, when he asks it to believe that Eusapia can make one hand or one foot do duty for two, or can twist her spine to the extent needed to get her mouth underneath a wicker table, and hurl it over the person sitting next her, without drawing the attention of that person (who is holding her hand!) to her extraordinary bodily contortions.

A trained acrobat might possibly perform such a feat, but this woman can hardly be supposed to have been preparing herself since childhood for the deception of learned men. Mr. Maskelyne's unsupported inferences as to how things might be done—given miraculous strength and suppleness and adroitness in the medium, and miraculous stupidity and dulness of observation in the sitters—will probably impose on the public, but people who are not drawn away from the real point by the usual conjurer's trick of attracting the public attention by "patter," while deceiving their senses at an unobserved point, will notice how much he infers and how very little he saw. There is nothing in Mr. Maskelyne's record which should make us take his word against that of the men of honour and probity who have testified to the reality of Eusapia's mediumship, and those who have observed his reckless and cruel misrepresentations in the cases of others, living and dead, will hesitate to give credence to his latest advertisement.

* * *

Mr. Lodge evidently takes a different view of Mr. Maskelyne, and gives him credit for good intentions and open-mindedness, a fact which shews that he is unaware of Mr. Maskelyne's previous exploits, and the coarse insults he is fond of hurling at those who know anything of Occult phenomena, and have dared to express their knowledge without first seeking his *imprimatur*. As, however, Mr. Lodge speaks well of him, it is right to mention his opinion, for the opinion of one so candid, straightforward, and brave will have weight with the public, and may do something to diminish the unpleasant effects caused by Mr. Maskelyne's periodical self-delineations.

* * *

Science Siftings gives a picture of a "prehistoric giant" dug up near San Diego, California. The giant is mummified, and attained during his life the respectable height of nearly nine feet. He was an Indian, and well advanced in years. It may be well to add that "prehistoric" does not seem to imply much in the way of antiquity, as "historical records of the part of California where it was found go back for at least [!] 250 years, and they make no mention of any man of gigantic stature,"

ORPHEUS.

(*Continued from p. 109.*)

THE GODS AND THEIR SHAKTIS.

ANOTHER important point to remember is the androgynous nature of the Powers, symbolized as male-female. This was probably the subject of the Orphic work which I have called, in the list of works, *Twin-Natures*. It represents the polarity or polarizing force of the Powers, and corresponds to the Shaktis (Powers or female aspects) of Hindu mythology. These twin aspects correspond to Mind and Soul, and are explained by Taylor in a note on Hymn IX. addressed to the Moon (*Myst. Hymns*, pp. 26, 27):

“Ficinus, *On the Theology of Plato* (iv. 128), has the following remarkable passage, most probably derived from some MS. Commentary of Proclus, or some other of the latter Platonists; for unfortunately he does not acquaint us with the source of his information. [It was evidently the same as that from which Cornelius Agrippa drew his information; see Chap. III., ‘The Opinions of the Kabalists.’] ‘The professors (says he) of the Orphic theology consider a twofold power in souls, and in the celestial orbs; the one consisting in knowledge, the other in vivifying and governing the orb with which that power is connected. Thus in the orb of the earth, they call the gnostic power Pluto, but the other Proserpine. In water they denominate the former power Ocean, and the latter Tethys. In air, that thundering Jove, and this Juno. In fire, that Phanes, and this Aurora. In the soul of the lunar sphere, they call the gnostic power Liknitan Bacchus, the other Thalia. In the sphere of Mercury, that Bacchus Silenus, this Euterpe. In the orb of Venus, that Lysius Bacchus, this Erato. In the sphere of the Sun, that Trietericus Bacchus, this Melpomene. In the orb of Mars, that Bassareus Bacchus, this Clio. In the sphere of Jupiter, that Sebazius, this Terpsichore. In the orb of Saturn, that Amphietus, this Polymnia. In the eighth sphere, that Pericionius, this Urania. But in the soul of the world they call the gnostic power Bacchus Eribromius, but the animating power

Calliope. From all which the Orphic theologists infer, that the particular epithets of Bacchus are compared with those of the Muses, for the purpose of informing us that the powers of the Muses are, as it were, intoxicated with the nectar of divine knowledge; and in order that we may consider the nine Muses, and nine Bacchuses, revolving round one Apollo, that is about the splendour of one invisible Sun.' The greater part of this passage is preserved by Gyraldus in his *Syntagma de Musis*, and by Natales Comes in his *Mythology*, but without mentioning the original author. As in each of the celestial spheres, therefore, the soul of the ruling deity is of the female, and the intellect is of the male characteristic, it is by no means wonderful that the Moon is called in this hymn 'female and male'."

The above information is of exceeding great interest as will be seen by casting the eye over the following table:

TABLE OF THE ELEMENTS AND SPHERES WITH THEIR GODS AND SHAKTIS.

APOLLO.

THE SPLENDOUR OF THE ONE INVISIBLE SUN.

| Sublunary | ELEMENTS | SPHERES | BACCHI | MUSES |
|-----------|--|---|--|--|
| | Inerratic Sphere [Reflection of Empyrean] | { Soul of the World Eighth Sphere | Eribromius Pericionius | Calliope Urania |
| | Planetary Spheres [Reflection of Ethereal] | { Saturnine Jovian Martial Solar Venereal Mercurial Lunar | Amphietus Sebasius Bassareus Trietericus Lysius Silenus Liknites | Polymnia Terpsichore Clio Melpomene Erato Euterpe Thalia |
| | Fiery | | Phanes | Aurora |
| | Aëry | | Jove | Juno |
| | Watery | | Ocean | Tethys |
| | Earthly | | Pluto | Proserpine |

Now, who were the Muses? Their numbers are given variously as three, seven, and nine. They are generally said to be the daughters of Zeus and Mnemosyne, Remembrance, or Memory (Hes. *Theog.* 52, etc., 915; Hom. *Il.* ii. 491, *Od.* i. 10; Apollod. i. 3. § 1); whereas others call them the daughters of Uranus, Heaven, and Gæa, Earth (*Schol. ad Pind. Nem.* iii. 16; Paus. ix. 29. § 2; Diod. iv. 7; Arnob. *Adv. Gent.* iii. 37). That is to say, that the Muses were the powers of remembrance or reminiscence of knowledge previously enjoyed by the soul in past births. Thus they were called Mneîæ, Remembrances (Plat. *Sympos.*, ix. 14). They were also said to be daughters of Uranus and Gæa, for such knowledge or experience can only be obtained by Heaven and Earth "kissing each other," that is by reincarnation. They are always connected with Apollo, the God of inspiration, who holds in his hand the seven-stringed lyre over each of the strings of which one of the Muses presides. Thus Apollo is called the Leader of the Choir of the Muses—*Μουσάρχης* (Diod. i. 18).

The rôles commonly assigned to these are as follows: 1. Calliope, the Muse of epic poetry; 2. Clio, the Muse of history; 3. Euterpe, the Muse of lyric poetry; 4. Melpomene, the Muse of tragedy; 5. Terpsichore, the Muse of choral dance and song; 6. Erato, the Muse of amatory poetry; 7. Polymnia or Polyhymnia, the Muse of the sublime hymn; 8. Urania, the Muse of astronomy; 9. Thalia, the Muse of comedy.

It is curious to remark the legend which tells us that the Seirens, having ventured upon a contest of song with the nine sisters, were deprived of the feathers of their wings, which the Muses subsequently wore as an ornament (Eustath. *ad Hom.* p. 85; Hirt, *Mythol. Bilderb.* p. 203 *et seq.*). This reminds us of the contest of the Devas and Asuras over the senses, in the Upanishads. The Asuras "pierced" each of the senses with "imperfection," so that a man when he sees, sees both pleasant and unpleasant things, etc. The Seirens are the allurements of the opened psychic senses, the Muses are the beneficent and healthy use of the same powers. It is, therefore, not surprising to hear that Orpheus was son of Calliope, for Calliope is the Shakti of the World-Soul, and Orpheus was, therefore, fully illumined by the greatest of the Muses.

The name Muse (*μοῦσα*; *μάουσα* from *μάειν*, to "strive after," etc.)

is "referred to the emotion or passion, the 'fine frenzy,' implied in the verb in the usual sense 'strive after' (μεμαώς, excited), and in its derivatives, among which are counted *μαίνεσθαι*, be in a frenzy, *μανία*, frenzy, madness, *μάντις*, a seer, prophet, etc." (*The Century Dictionary*, *sub voc.*). We prefer the word "inspiration" instead of "frenzy" and "madness"; the seers, prophets, poets, sages, and philosophers, and great geniuses of the world, are not "mad" except for such materialists and "degenerates" as Max Nordau.

Nor should it surprise the reader to find Phanes located among the material Orbs or Spheres. This Phanes is the manifested material light, which has Aurora, the Dawn, for spouse, and not the invisible Phanes, noëric or intellectual Light, which has Night for consort.

THE TWO CREATIONS.

Another idea to bear in mind, in studying Orphic cosmogony, is that there are two creations, one intellectual or ideal, and the other sensible or material. This idea is common to almost all the great religions, and is especially worked out in the Hindu Purânas. These creations are, in Platonic language, called: (*a*) the creation of wholes, and (*b*) the creation of parts. The first Fathers of wholes subsist in the Noëtic Order, where is placed the ideal Paternal Cause; this proceeds through the Noëric Order to the Demiurgus, the last of the Order, Zeus, Jupiter, the "Father of Gods and men"; whereas those Powers superior to Jupiter are "Gods of Gods." The King of the first creation, "according to Orpheus, is called by the blessed immortals who dwell on lofty Olympus, Phanes Protogonus [the First-born]." (See the Scholia of Proclus on the *Cratylus* of Plato; Taylor, *Myst. Hymns*, p. 166.) Olympus is the Celestial Arch in the Noëtic-noëric Order (see Chart), and is the same as the Mount Meru of the Hindus.

And so, in his turn, "the demiurgic Zeus establishes two Diacosms, one the celestial, and the other the sub-celestial; for which cause the theologist [Orpheus] says that his sceptre is four and twenty measures, since he rules over two dodecads." (Proclus in *Crat.*, p. 57; quoted by Lobeck, *op. cit.*, p. 517.) And so also in his commentary on the *Timæus* (ii. 137), he says: "Phanes establishes two triads, and Zeus two dodecads."

And Kircher (*Prodrom. Copt.*, pp. 173 and 275) shows plainly

the idea with regard to the Egyptians in the words: "Heaven above, heaven below; stars above, stars below; all that is above, thus also below; understand this and be blessed." (*Oûpanòs ἄνω, οὐρανὸς κάτω, ἄστρο ἄνω, ἄστρο κάτω, πᾶν ὃ ἄνω τοῦτο κάτω.*)

The distinction between the Sensible and Supersensible World, and between the material and intellectual creations, must never be absent from the mind in studying Grecian Theosophy.

The subject of the Triads is also one of great interest, for it has to do with

THE TRINITY.

A glance at the Chart of the Powers will show how this idea runs through the whole system. It is sufficient here, however, to point out the correspondences between the Trinity of (*a*) Being, (*b*) Life, and (*c*) Intellect, with (*a*) the Purusha, or Âtman proper, or Self, (*b*) the Shânta Âtman, or Self of Peace, and (*c*) the Mahân Âtman or Great Self, of the *Kathopanishad*, Vallî iii., Adhyâya i.); he who is at one with the Mahân Âtman being called Mahâtâmâ, or Great Soul. Proclus, moreover, in his Commentary on the First Alcibiades of Plato, tells us, that in the Noëtic Order the three hypostases are the The Good, The Wise, The Beautiful. And that in the Noëtic-noëric Order, the three are Faith, Truth and Love. "Love supernally descends from intelligibles to mundane concerns, calling all things upward to divine Beauty. Truth, also, proceeds through all things, illuminating all things with knowledge. And lastly, Faith proceeds through the universe, establishing all things with transcendent union in Good. Hence the [Chaldæan] Oracles assert, 'that all things are governed by and abide in these.' And, on this account, they order Theurgists [Yogîs] to conjoin themselves to Divinity through this triad." (See Taylor, *Myst. Hymns*, p. 118.) It is curious to remark that the three requisites for the student of Brahma-vidyâ or Yoga-vidyâ (Union with the Divine, in the Upanishads), are Shraddhâ (Faith), Tapas (Purification or Contemplation on Truth) and Brahma-charya (Service of the Supreme or Action for Love of Deity); or, in other words, Faith, Practice and Discipline.

The above will give the reader some insight into the ethical side of this great system. Now there are pre-eminently three Fathers

or Kings in the system (see Proclus on the *Cratylus* of Plato) viz., (a) Uranus who is of the connective (preservative) order, (b) Saturn who is of the Titanic (destructive) order, and (c) Jupiter who is of the demiurgic (creative) order. Above all is the Great Forefather Phanes (the Intellectual Prajâpati). But the subject can be worked out infinitely, and so we must hurry on to

THE QUATERNARY.

Hermias writes (in *Phædr.*, p. 137). "Phanes is a tetrad, as Orpheus says, 'with four eyes gazing on every side.'" Proclus (in *Tim.*, v. 291), gives the Holy Four as Phanes, Nox, Uranus and Saturn; and in the same book (v. 303) he quotes the strange phrase, from some ancient source, "Phanes whom the Blessed Ones called the First-born" (ὃν τε Φάνητα πρωτόγονον μάκαρες κάλειον). The Blessed Ones must surely mean the ancient Sages or Masters; but this is by the way. This is the Quaternary in the Super-sensible World, the primary creation; but in the secondary, in the Sensible World, Proclus also tells us (Comment. on *Crat.*; Taylor, *Myst. Hymns*, p. 171): "The Demiurgus simply imparts to all things life (a) divine, (b) intellectual, (c) psychical, and (d) that which is divisible about bodies." And then he adds most wisely: "No one, however, should think that the Gods in their generations of secondary natures, are diminished; or that they sustain a division of their proper essence in giving subsistence to things subordinate; or that they expose their progeny to the view, externally to themselves, in the same manner as the causes of mortal offspring. . . . Nay, but abiding in themselves, they produce by their very essence posterior natures, comprehend on all sides their progeny, and supernally perfect the productions and energies of their offspring."

Their essence is no more diminished than the flame of a lamp, from which innumerable lamps may be lighted.

Proclus (*ibid.*, p. 175) also speaks of four intellects or minds: (a) intelligible and occult intellect (νοῦς νοητός), (b) that which unfolds into light (ἐκφαντορικὸς νοῦς), (c) that which connectedly contains (συνεκτικὸς νοῦς), (d) that which imparts perfection (τελειούργος νοῦς); or in other words, (a) Phanes; (b) Uranus, Heaven; (c) Celestial Earth, or Prime Matter; and (d) the Sub-Celestial Arch.

So also Rhea, Intelligent Life, is the Mother of the fourfold

Life, divine, intellectual, psychical and mundane. The consideration of the Trinity and Quaternary naturally brings us to the Septenary. Of this, however, we have little to say in the present place, as the subject has to be taken up at greater length when treating of Apollo's Seven-stringed Lyre. The hebdomads link on to the triads and tetrads as follows: "Heaven produces twofold monads, and triads, and hebdomads equal in number to the monads," the "twice-seven" of the Stanzas of Dzyan. And thus the forty-nine Powers of the Noëric Order are generated.

ON NATURE AND EMANATION.

In completing our sketch of some of the principal characteristics of Orphic Cosmogony, we must not forget to say a word on Nature, a word which bears a meaning of a very distinct character, differing widely from the loose and empty term in our modern vocabularies. Proclus (in *Tim.*, p. 4), informs us that Nature is the last of the demiurgic causes of the Sensible World; that is to say, he speaks of invisible Nature, or the subtle or psychic body of the gross envelope of the World. This Body is full of productive forms and forces, through which all mundane existences are governed. She proceeds from the vivific Goddess Rhea. Through her "the *most inanimate beings* participate of a certain soul." Thus in the Xth. Hymn, Orpheus speaks of her "turning the swift traces of her feet with a swift whirling." She depends on Rhea through Minerva, the intellectual power of the zoogonic triad. Hence we learn that, according to the Orphic theology, Minerva "fashioned the variegated veil of Nature from that wisdom and virtue of which she is the presiding deity." Thus it is that Simplicius tells us (*Comment. Arist. Phys.*, ii.): "That one of the conceptions which we form of Nature is, that it is *the character of everything*, and that in consequence of this, we employ the name of it in all things, and do not refuse to say the *nature* of souls, of intellect, and even of deity itself." All of which is excellently explained by Taylor (*Myst. Hymns*, pp. 29-31), who in this connection lucidly describes this nature of emanation as follows: "All the Gods, according to this theology, though they proceed by an ἀρρήτος ἐκφανσις or *ineffable unfolding into light* from the first principle of things, yet at the same time are αὐτοτελεῖς ὑποστάσεις, or self-perfect, and self-produced essences."

CYCLIC PERIODS AND PRALAYA.

To conclude this Chapter, it is necessary to refer to the idea of Cycles in the Orphic system. The doctrine of alternate manifestations and re-absorptions (Manvantaras and Pralayas) of the Universe is plainly set forth, as may be seen from Le Grand (*Dissert. Crit. et Phil.*, p. 103): "To more clearly explain that septenary referred to by Picus of Mirandula in his conclusion on the Orphic doctrine of the world, you should be informed that 'the world-engine will come to an end at the termination of the sixth age.' At the end of the last two thousand years cycle, and in the seventh, the world will come to an end. . . Orpheus calls these cycles Ages, in a prophecy which Plato refers to, 'After the sixth age, the immaterial cosmos will be burnt up.'"

And Eusebius (*Præp. Ev.*, XIII. xii. 688) has preserved the following verses of Linus: "When the seventh light comes, the omnipotent Father begins to dissolve all things, but for the good there is a seventh light also. For there is a sevenfold origin for all things," etc.

And Proclus (ad *Hes. Opp.* 156), speaking of the ages or races, says: "The third race perished by the flood; and then arose a sacred race of demigods that lasted for seven or even eight races." (τὸ τρίτον γένος ἐξέλιπε διὰ τοῦ κατακλυσμοῦ· μετὰ δὲ παρήλθε ἱερὸν τὸ τῶν ἡμιθέων ἀρκέσαν ἐπὶ ἑπτὰ ἢ καὶ ὀκτὼ γενεάς.) Here we have clear evidence of the widespread tradition of the alternate destruction of the world by water and fire; also the destruction of the "Atlanteans" by the great flood, and the salvation of the "divine race" which "lasted" and will last till the end of the Cycle. But it is time to bring this Chapter to a conclusion.

VIII.—THE ORPHIC PANTHEON.

UNAGING TIME.

Orpheus designated the Supreme Cause, although it is in reality ineffable, Chronus (Time). This Time, and with it other ineffable Powers, was prior to Heaven, Uranus (Procl. in *Crat.*, p. 71. Boiss.). The name Chronus closely resembles the name Cronus (Saturn), remarks Proclus (*loc. cit.*, p. 64) suggestively; and in the same passage he says that "God-inspired words [Oracles] characterize this divinity [Cronus] as Once Beyond." This may

mean that Chronus is ideal Unending Duration, and Cronus Time manifested; though this leaves unexplained the strange term "Once Beyond," which is found in the Chaldæan system. The same statements are found elsewhere in Proclus' works (*Tim.*, i. 86; *Theol.*, i. 28, 68; *Parm.*, vii. 230).

And Philo (*Quod Mund. Incorr.*, p. 952, *b.*) says: "There was once a Time when Cosmos was not." This is called "Unborn Time, The Æon," by Timæus of Locris (p. 97). It is the "First One, the Supersubstantial, the Ineffable Principle." It may be compared to the Zervan of the Avesta, the En Suph and Hidden of the Hidden of the Kabalah, the Bythos of the Gnostics, the Unknown Darkness of the Egyptians, and the Parabrahman of the Vedântins.

ÆTHER, CHAOS AND NIGHT.

Next come Æther and Chaos, Spirit-Matter, the Bound (*πέρας*) and Infinity (*ἀπειρία*) of Plato (*Proc.*, *Tim.*, ii. 117), the Purusha-Prakriti of the Sâṅkhya. Orpheus calls this Æther the Mighty Whirlpool—*πελώριον χάσμα* (*Simplicius, Ausc.*, iv. 123); called Magna Vorago by Syrianus (*Metaph.*, ii. 33. a). And Proclus (*Tim.*, ii. 117) speaking of Chaos, says: "The last Infinity, by which also Matter (*ὕλη*) is circumscribed—is the Container, the field and plane of ideas. About her is 'neither limit, nor foundation, nor seat, but excessive darkness'." This is the Mûlaprakriti or Root-Matter of the Vedântins, and Æther is the so-called first Logos, Æther-Chaos being the second. "And dusky Night comprehended and hid all below the Æther; [Orpheus thus] signifying that Night came first." (*Malela*, iv. 31; *Cedrenus*, i. 57, 84.)

Then comes the Dawn of the First Creation. In the Unaging Time, Chaos, impregnated by the whirling of Æther, formed itself into

THE COSMIC EGG.

Proclus (*Parm.*, vii. 168) calls this Chaos the "Mist of the Darkness." It is the first break of the Dawn of Creation, and may be compared to the "fire-mist" stage in the sensible universe. Thus the author of the *Recognitions* (X. vii. 316) tells us: "They who had greater wisdom among the nations proclaim that Chaos was first of all things; in course of the eternity its outer parts became denser and so sides and ends were made, and it assumed the

fashion and form of a gigantic egg." For before this stage, the same writer tells us (*c. xxx.*): "Orpheus declares that Chaos first existed, eternal, vast, uncreate—it was neither darkness, nor light, nor moist, nor dry, nor hot, nor cold, but all things intermingled."

Apion (*Clement. Homil.*, VI. iv. 671) writes that: "Orpheus likened Chaos to an egg, in which the primal 'elements' were all mingled together. . . This egg was generated from the infinitude of primal matter as follows. [The first two principles were] primal matter innate with life, and a certain vortex in perpetual flux and unordered motion—from these there arose an orderly flux and interblending of essences, and thus from each, that which was most suitable to the production of life flowed to the centre of the universe, while the surrounding spirit was drawn within, as a bubble in water. Thus a spherical receptacle was formed. Then, impregnated in itself by the divine spirit which seized upon it, it revolved itself into manifestation—with the appearance of the periphery of an egg."

Proclus (*Crat.*, p. 79) mentions this circular motion as follows: "Orpheus refers to the occult diacosm [primary or intellectual creation] in the words, 'the boundless unweariedly revolved in a circle'." He also refers to it elsewhere (in *Euclid*, ii. 43; *Parm.*, vii. 153), and in his Commentary on the *Timæus* (iii. 160), he writes: "The spherical is most closely allied to the all. . . This shape, therefore, is the paternal type of the universe, and reveals itself in the occult diacosm itself."

And Simplicius (*Aus.*, i. 31. b.) writes: "If he [Plato in *Parmenides*], says that Being closely resembles the circling mass of the sphere, you should not be surprised, for there is a correspondence between it and the formation of the first plasm of the mythologist [Orpheus]. For how does this differ from speaking, as Orpheus does, of the 'Silver-shining Egg'?"

And so Proclus (*Tim.*, i. 138) sums up the question of the Egg by reminding us that: "The Egg was produced by Æther and Chaos, the former establishing it according to limit, and the latter according to infinity. For the former is the rootage of all, whereas the latter has no bounds."

It would be too long to point to the same idea in other religions, whether Phœnician, Babylonian, Syrian, Persian, or Egyptian (*cf. Vishnu Purâna*, Wilson, i. 39; and Gail's *Recherches sur la*

Nature du Culte de Bacchus en Grèce, pp. 117, 118); it is sufficient to refer readers to the Hiranyagarbha of the Hindus, the Resplendent Egg or Germ, which is set forth at length in the Upanishads and Purânas.

It is a most magnificent idea, this Germ of the Universe, and puts the doctrine of the ancients as to cosmogony on a more rigidly scientific basis than even the most advanced scientists of our day have arrived at. And if this shape and this motion are the "paternal types of the universe" and all therein, how is it possible to imagine that the learned of the ancients were not acquainted with the proper shape and motion of the earth?

But as the subject is of great interest not only from a cosmogonical standpoint, but also from an anthropogonical point of view, some further information may with advantage be added. This Egg of the Universe, besides having its analogy in the germ-cell whence the human and every other kind of embryo develops, has also its correspondence in the "auric egg" of man, of which much has been written and little revealed. The colour of this aura in its purest form is opalescent. Therefore we find Damascius (*Quest.*, 147) quoting a verse of Orpheus in which the Egg is called "silver-white" (ἀργύφειον), that is to say, silver-shining or mother o'pearl; he also calls it, again quoting Orpheus (*op. cit.*, p. 380), the "Brilliant Vesture" or the "Cloud" (τον ἀργῆτα χιτῶνα ἢ τὴν νεφέλην).

Leucippus and Democritus (Plutarch, *Placitt.*, II. vi. 396) also "stretch a circular vesture and membrane round the cosmos." It is interesting to compare this idea of a membrane or chorion with a passage in the *Vishnu Purâna* (I. ii.; Wilson's Trans., i. 40). Parâshara is describing the Vast Egg, "which gradually expanded like a bubble of water" (the very simile used by Apion), and referring to the contents of the Jagad-yoni or World-matrix, he says "Meru was its amnion, and the other mountains were its chorion" —(*Merurulbamabhûttasya jarâyushcha mahîdharâh*—see Fitzedward Hall's note, *loc. cit.*). These two membranes, which play such an important part in embryology, are easily explained in the world-process, when we remember that Meru is the Olympus of the Greeks, the Celestial Arch, whereas the "other mountains" are the circular ranges, or spheres, which separate the "oceans" of space from each other.

In this connection also we should remember that the Egg contains the "Triple God," the "Dragon-formed." Without the spermatozoon the ovum would remain unfertilized. But the Dragon-formed will be referred to again later on. In connection with this graphic symbol of an Egg, we must briefly mention the Mixing-Bowl or

THE CRATER.

This is so called from the Goblet which the Deity orders to be given to the souls to drink from, in order that they may imbibe the intelligence of all things. Proclus (*Tim.*, v. 316), speaks of several of these Crateres: "Plato in the *Philebus* hands on the tradition of the Volcanic Crater [the Cup of Fire]. . . and Orpheus is acquainted with the Cup of Dionysus, and ranges many other such Cups round the Solar Table." That is to say, that the various spheres were each in their turn Cups containing the essence of the Spheres or Eggs. We may compare this with the Cup of Anacreon and of the Sûfi mystics. For the same idea, and the same term, in the Chaldæan Oracles and the Books of Hermes, see my *Simon Magus* (p. 56). Proclus (*Tim.*, v. 291) identifies this Crater with the Egg and Night, the mother and wife of Phanes. And Plato, in his psychogony, speaks of two mixtures or Crateres; in the one the Deity mixed the All-Soul of Universal Nature, and from the other he ladled out the minds of men (Lobeck, *op. cit.*, 786). And Macrobius (*Somn.*, XI. ii. 66) says that: "Plato speaks of this in the *Phædo*, and says that the soul is dragged back into a body, hurried on by new intoxication, desiring to taste a fresh draught of the overflow of matter, whereby it is weighed down and brought back [to earth]. The sidereal Crater of Father Liber [Dionysus, Bacchus] is a symbol of this mystery; and this is what the ancients called the River of Lethe; the Orphics saying that Father Liber was the Material Mind [*νοῦς ἑλικὸς*, Indra, Lord of the Senses]."

This shows us that we must continually bear in mind the aphorism "as above so below," if we would understand the intricacies of the system. There is the Supernal Crater of the Supersensible World, and the Material Crater of the Sensible World—and others also. The following passages from Proclus' *Theology of Plato*, however, will throw further light on this interesting subject. Thus

the Demiurgus is said to "constitute the psychical essences in conjunction with the Crater" (V. xxxi.)—this in the Sensible World. Again, "the Crater is the peculiar cause of souls, and is co-arranged with the Demiurgus and filled from him, but fills souls." Thus the Crater is called the "fountain of souls," the "cause of souls" (c. xxxi.). But we must pass on to the God born from the Egg and his associate deities.

(To be continued.)

G. R. S. MEAD.

THEOSOPHY AMONG THE QUIETISTS.

THERE is one fact, I think, which can hardly fail to strike even the most casual reader of history, whatever be the race or age with which that history deals; and that is the noticeable feature of constantly recurring so-called mystical movements. These start into life, and after a longer or a shorter period of activity die out, all with more or less apparent success influencing the thought of the time, and leaving more or less distinct traces behind them.

Now in the apparent results of their movements we have of course the materials by which we can estimate them. We can each, according to our knowledge and intellectual powers, estimate how far the evidence available shows the impress left by any one of these mystical movements on the general thought-stream of the time and gauge the scope and range of its immediate influence. But when we have done this, I think that the estimate we shall have formed of the *apparent* results will be very far indeed from being in any sense an estimate of the *true* results. For the powers of thought cannot be gauged, and the seed once sown on the thought-plane, though it may long lie dormant owing to the lack of suitable soil in which to grow, has yet within it the germ of life, and when suitable conditions offer, it will germinate and grow with undiminished vigour. Therefore it is that I would suggest that the immediately traceable results are no true index to the harvests which in time may be gathered in, all the result of the sowing of these same thought-seeds. Though centuries may pass, though generations may live and die, and still the seed give no sign of life, suddenly, as at the touch of some magician's wand, when the fit moment arrives the germs bring forth leaf, flower and fruit, and the teachings long neglected by the world come to life again and flourish.

Thought ever comes again; and the more we recognise this in considering any special school of mystic teaching—not contenting ourselves with merely endeavouring to trace its definite and

material connection with those schools which immediately precede it, but rather looking at the whole subject of mysticism from a broader standpoint, recognising the great fundamental conception of the unity of the one stream of truly spiritual mystical teachings—the more we are likely to profit by that which forms the immediate subject of our study; and as we recognise the same golden thread running through all these varied beads of thought, the more will the reality and importance of the ideas these various systems are endeavouring to express be brought home to our minds, and the more worthy will they seem of consideration. It will then seem as if many minds of differing mould were striving to utter, each in its own language, the same teaching, rather than so many individuals merely voicing their own self-evolved theories; and the resulting sound will be one of Harmony in place of Discord. So we shall find that what at first glance seemed to be systems and teachings, quite distinct from each other and irreconcilable, are not so in fact, but are, indeed, complementary the one to the other.

For what is the problem the true mystical teachers and enquirers have set themselves to resolve? What is the unity of idea which lies behind their varied systems—what the golden thread on which the beads are strung? The problem is the Secret of the Universe, and the golden thread is the study of its spiritual nature. In one point at least all these great mysteries seem to be at one, and that is that for man the secret and the path lie within himself, and if he would solve the problem he can do so only by solving the enigma of his own being. Now we all recognise that in man there are two seats or centres of action, the head and the heart; these two terms represent the two aspects of man's consciousness which lie at the back of his every action. Then, if it be true that for man the key to the understanding of the universe lies in the comprehension of his own nature, it will be evident that both these aspects of man's consciousness must be mastered by him who would solve the problem. There are these two Paths which lead to the goal, and they have been named the Path of Knowledge and the Path of Devotion—the perfect balance of Devotion and Knowledge being indispensable for the complete solution of the problem. And it is of these two aspects of man and the universe that all these mystics treat. Sometimes indeed we see both aspects equally insisted

on, but more often we find one Path or the other specially dealt with in their teachings. Nevertheless what they one and all taught was Theosophy, or a seeking after Divine Wisdom, whether the method they pursued was the scientific or the devotional.

Now one of these revivals of mysticism took place in France in the latter half of the 17th century, and was subsequently given the name of Quietism. Its methods were founded on the Devotional or Heart Doctrine, and connected with the movement we find but little stress laid on the Scientific or Head Doctrine. Quietism forms one of the links in the chain of Mystical Christianity: its aim was to unite the individual consciousness with the All-consciousness or the consciousness of God, by a withdrawal of the consciousness of the individual from without, and by focussing it on the inmost centre by the destruction of the personal self, thus causing the individual to vibrate in harmony with this inmost essence of his being, and consequently to be in a state of harmony with the essence and root of all things. The whole may be summed up as a Doctrine of Devotion, devotion to God, recognising God as being the spiritual essence of all, and through this devotion compassion for all created things. With regard to the adherents of this Quietist School of Mystical Christianity, there was, so far as I am aware, no definite organisation and no membership. There was no idea connected with Quietism which ought to lead its followers to secede from the Church; that the views they held were considered unorthodox is abundantly shown by the persecutions their leaders underwent at the hands of the Church, but they themselves always maintained that they were *not* unorthodox, and, strange as it may seem, holding the wide and undogmatic views they did, they were always prepared to submit themselves to the ruling of the Church. Perhaps the defenders of orthodoxy realised the situation more clearly than did the Quietists, and recognised that the Quietist teachings would, if they were allowed to spread, develop into a formidable enemy of the Church. What the Quietists themselves sought was what may be called a revival of true spirituality in the Church. This Quietism, though new in name, was no new thing within the fold of the Church. St. Francis de Sales taught on the same lines, and Santa Teresa a century earlier in Spain devoted her life to spreading what later became known as Quietism.

The name "Quietists," which was given to them in the 17th century, seems to have referred to this fundamental idea of their teaching—this retiring within, this passivity of the soul, so to speak—and the state of inward peace which they asserted was only to be gained by dying to the world. In the absence of any definite organisation, or any authoritative and generally accepted body of teaching among them, it is somewhat difficult to speak at all confidently of their teachings; but there are two names which stand out prominently from those of all others connected with the movement—the names of Madame de Guyon (who was indeed the first apostle of Quietism in France) and of Fénelon; and I think we may fairly take what we find of teaching in their writings as being representative of the general lines of thought in the Quietist movement, and as indicating the views held by the general body of Quietists. As to the numerical strength of the Quietists there seem to be no reliable data to go on, but that the movement was one of some importance and that the views they promulgated were finding wide acceptance in the ranks of the Orthodox Church, there is little doubt; further, it was a power which had to be reckoned with by the Church is evident from the fact that the champions of orthodoxy, represented by such men of note as Bossuet, were at length obliged to enter the lists in order to combat the fast-spreading teachings which threatened to undermine the authority of the Church, and to strain every nerve to counteract their influence on the thought of the age.

It is to the life and writings of Madame de Guyon and of Fénelon that I shall turn, in order to gain some light as to what were the views which are comprehended under this somewhat vague name of Quietism; but before touching on them I wish to allude to another whose teachings were practically on the same lines; I refer to Molinos, a Spanish priest, who a little earlier in the same century carried on similar work in Spain and in Italy. His best known book is the *Spiritual Guide*, and if it is compared with the most important short treatise written by Madame de Guyon, namely her *Short and Easy Method of Prayer*, it will at once be seen how very similar were the methods they sought to teach. Little is available of Molinos' teachings and not much is known in detail as to his life. It would seem, however, that before the Church realised the full import of the teachings, he was well received by those in authority, who

admired and encouraged him; but gradually the Church grew alarmed at the success which attended the spreading of the teachings, and began to realise their unorthodox character, and then it rose up and crushed him. Though there is so much which is identical in the teachings of Madame de Guyon and those of Molinos, it does not appear that the former imbibed her ideas through the outer channel of the latter. They would seem to have been the spontaneous growth of her own inner consciousness, and it was not till comparatively late in her life that she made acquaintance with the teachings of Molinos—at least so it appears from her autobiography—and it is certain that she never met him personally.

What makes the great interest of Madame de Guyon as the centre of the Quietist movement lies in this, that in her writings we get the ideas, the theories so to speak, and in her autobiography we get these theories reduced to practice, brought into her daily life and serving as the touchstone of that life; and thus the meaning and reality of those ideas are brought home to us with a force that would be impossible if we merely saw them enunciated as theories. In her autobiography we see the practical working of this system, the development of the individual soul under its influence; we have the interior workings demonstrated, as it were, before our eyes. To the most casual reader, therefore, who is interested in the study of human nature, this autobiography of Madame de Guyon must be of extreme interest. The absolute sincerity which marks its every page, the absence of all reserve in recording the vicissitudes, external and internal, of her life, and the evident genuineness of the account of her inner life, cannot fail to make it so; but above all, it must be of exceptional interest to those who are striving to fathom the mysteries of the human soul. This autobiography may be regarded as the most important work by Madame de Guyon, but in addition to this she wrote *The Short and Easy Method of Prayer*, to which I have already alluded, which gives in a condensed form the methods to be observed in prayer, meditation, and contemplation, and also a short work called *Spiritual Torrents*, besides many paraphrases of the books of the Old Testament.

With regard to Fénelon, his works are familiar. What is known by the name of *The Maxims of the Saints*, written by him in defence of Quietism and in reply to the attacks of Bossuet, gives

perhaps the most lucid account of the teachings of Quietism which is available ; and it certainly may fairly be regarded as its most authoritative document.

That Quietism may be considered as a distinct form of Theosophy cannot, I think, for a moment be doubted ; what was sought was union with God. This union with the Divine—Yoga, as it is called in the East—is, I take it, the ultimate goal aimed at in all Theosophy. Theosophy, it is true, means a striving for Divine Wisdom, but in order to attain this Divine Wisdom in its full and complete sense it is necessary to attain that union. True knowledge differs from false learning in this, that true knowledge is based on experience and false learning on hearsay and theory. Now to attain this Divine Wisdom, the Quietists taught that the only way lay through divine union, that this union could only be accomplished by the killing out of the Lower Man and its desires, and that the road to this union lay through becoming one with Christ. And here at the start, we see at once how closely allied in idea was Quietism with what is called Râj Yoga in the East. The more one studies the ideas of the Quietists, the more one seems to realise that they have one and the same end in view, and that although the terms used by the Quietists are those known to Christianity and differ from those employed in the East by those who treat of the same subject, namely, the spiritual nature of man, yet this is after all only a difference of words and nothing more. And this fact is worth attention, for, in the first place, it goes far to corroborate the idea that the essence of all religions is One and that the truths of the Spirit are ever the same, no matter what the exoteric creed may be ; and in the second place, it shows how the truly spiritual of all creeds, unconsciously tend to approach ever nearer to each other as they, step by step, draw nearer to the one source of all. Here we find Madame de Guyon, born and brought up in an environment of orthodox Roman Catholicism in Europe in the seventeenth century, at a time when dogma and ritual reigned supreme, and the Church suppressed with no gentle hand any leanings towards breadth of view or freedom of thought on the part of the individual, and when salvation lay in the letter of the law ; notwithstanding all this environment, we find her reading practically from her own experience the same conclusions regarding the path towards spirituality as were

taught in the East ages before her time and before the Christian religion had arisen. Now with a view of having some rather more precise idea of what Quietism taught regarding this inward path towards union, let me briefly outline some of the principal points which are dwelt on at some length in the *Maxims of the Saints*, bearing in mind that these Maxims were compiled by Fénelon as an embodiment of the Quietist teaching, and were published by him to defend Quietists from the charge of heresy which was being levelled against them by the leaders of the orthodox Church. Fénelon's argument all through is that there is nothing antagonistic to true Christianity in the views of the Quietists, and he supports his contention that they are not opposed to the true teaching of the Catholic Church, by quoting, in support of the views put forward, the writings of St. Francis de Sales, St. François d'Amoi and many others, who in times past had testified to the same effect, who were regarded as the very corner-stones of Catholicism, and towards whom the Church had authoritatively proclaimed her gratitude and reverence.

OTWAY CUFFE.

(*To be continued.*)

MUSINGS OF A NEOPHYTE.—NO. II.

OUR DEAREST FOES.

AMONGST the pairs of "opposites," which all whose feet are set upon the Path must, sooner or later, learn to transcend, are found Hatred—and Love. Now to be really, truly *hated*, is perhaps even rarer than to be truly loved. The great majority of mankind (conveniently summed up in Bret Harte's phrase as "men of no account") pass through life, as I have so far done myself, without having been of sufficient importance to any one to make an "enemy" of him. To feel that you *hate* another, means that he is of vast importance to you—that he comes across you perpetually, too strong to be thrown aside with contempt, filling up too much space in your life for you to turn away from and go on your way alone, as you might from an equal; that, in spite of all make-belief to the contrary, he is your superior, he is overshadowing you to such an extent that you cannot breathe till he is removed. And as, on the one side, a man must be somewhat out of the common to *make* an enemy, so you must be something out of the common in another direction to *hate* another; well on the road which leads downwards—to Black Magic, as an Occultist would say. For the root of hatred is the very purest, most unmingled selfishness; were you not utterly blinded by "the great heresy of Separateness," you would rejoice, instead of being envious at his superiority; would put down with the strong hand your feeling of dislike, and draw all your generosity to help him on his way instead of seeking every means of injuring him; and thus you would gain a long step in your own advance.

It is partly a matter of temperament; partly, even, a matter of race. John Bull, as a general rule, does not often come up to the standard of *hatred* himself, nor is he suspicious of it in others. He is sometimes rough and cruel enough, like his namesake, when blinded by sudden passion; but he is hardly capable of continued unforgetting, unforgiving enmity, in its fullest sense. And when

he goes amongst strangers, he is quite prepared to be robbed and cheated, but the idea that any one could wish to injure him for the mere pleasure of hurting him, without obtaining any profit thereby, is one which it takes long experience to drive into him, and much the "Englishman abroad" gets laughed at in consequence. With the Celtic races it is otherwise. When the French arms meet with a reverse, the first cry is always, "We have been betrayed!" and the ugly scenes of popular violence upon supposed "spies" during the siege of Paris are only examples of a feeling still fully alive. But to understand how a man's whole life may be darkened by the idea of "enemies," you must go to the Italians. I think they are all more or less possessed with it, and in many it rises to positive monomania. I have an old friend of that nation in my mind in saying this, as good, holy, learned, and wise a man as I ever knew, beloved by every one, superiors and equals alike, of great influence, and all for good; and this man would talk to me by the hour together of the machinations of his "enemies," and his wonderful devices to frustrate their imaginary schemes. Nothing could get it out of his head; it drove him from his Order, and, I believe, successively from his priesthood, his religion, and his life. Poor dear friend! he never really *had* an enemy in his life, and yet it curiously happens that, in a rather wide and diversified experience, this is the nearest approach I ever have made to actually knowing how a man feels who *has*. That experience would, however, have taught me little had I been *very* much astonished to find the real thing, for the first time in my life, amongst a nucleus of the Universal Brotherhood; to feel the unmistakable, almost *physically* painful "aura" of hatred in various newspaper letters and magazine articles, written for the most part by persons who evidently considered themselves rather high up on the Path which leads to the Masters of Love! "Arter all," as a golden sentence of Sam Slick's has it—"arter all, there's a good deal of human natur in man!"

The question originally in dispute is already, to my mind, a matter of ancient history. Every one concerned has by this time made up his mind upon it and acted upon his conviction. As S. Paul says, "Let every man be fully persuaded in his own mind." Whether his mind comes to the same conclusion as ours is not a serious question, so long as mutual love remains unbroken. What

is serious, at the present time, is the *feeling* which causes this perpetual bombardment of letters and newspaper paragraphs, kept up without any very obvious plan, but apparently in the vague hope that some dirt may stick, or if not, at least give pain. I remember once talking over a somewhat similar matter with a dear good old Catholic friend. I was trying to excuse it, and said something to the effect that it was very natural. "Yes," he promptly replied, "but is it *supernatural*?" What could I answer to that? It was true—we all had undertaken the task of living a supernatural life; that a thing was "natural" was and could be no excuse for us. We were only those much-abused and contemned creatures, Catholic monks, but *that* obligation, once recalled to our minds, was to us utterly, completely, decisive of the matter. Now, may I without offence, with the truest-hearted desire for the spiritual welfare of our "dear friends, the enemy," suggest to them to check for a moment the flood of feeling which carries them away; to look, quietly and calmly, on what they are doing, and ask themselves the very question of my old friend—"Is it supernatural?"

I am not speaking to those weaker brethren who have chosen publicly to break with the Society at a moment when generous loyalty to the Great Cause would have drawn them to cling more closely, as times grew more troubled; they have their reward. Some day they will recognise, with bitterness of heart, that they have, by their own deliberate action, cut themselves off from the Divine Work, for craven fear of what the world may think of them. They have had their trial, and failed; we are neither angry nor amazed at it. Once again, mere Christian morality will answer for us. Said one of the Fathers of the Desert, "Wonder not that so many go back to the world, but rather wonder that any come out of it."

I ask the question, with a certain amount of hope, of those who still consider themselves as fellow-pupils of the Great Masters, each of course on his own step of the ladder of progress. However high they may stand above us—however great the provocation they may believe themselves to have received from us, the Great Law of Love still binds them to us. It is quite "natural" that with the warmest feeling of love to all mankind in general should mingle a little flame of anger with those particular members of humanity

who have trodden on our own particular corns ; but is it—can it be needful for a mere Neophyte to remind you that this little flame if deliberately cherished and kept alive is spark enough to burn up *all* your gains in the spiritual life ? What says the Law ?

None can feel a difference between himself and his fellow students, such as “ I am wisest,” “ I am more holy and pleasing to the Teacher, or in my community than my brother,” etc., and remain an upāsaka. His thoughts must be predominantly fixed upon his heart, *chasing therefrom every hostile thought to any living being* [*italics mine*], . . . otherwise no success can follow.

Surely you will not answer me in the old, old way, so sufficient for those who live the mere earthly life. “ Anything against ourselves we could have borne, but you have blasphemed our Idol—we love you as a general principle, but you must die.” Is *that* your mind ? It looks very like it. It is not the particular *form* of religion which makes the persecutor ; the soul of a Grand Inquisitor, cruel just because he is so thoroughly convinced he alone is right, may dwell in the body of an F. T. S. It *may* be that it is fortunate for us that the rack and the stake are no longer in the power, not only of our enemies but even of our friends !

But what shall I say in answer ? What will you yourselves think of it when your passion cools and your eyes open ? Let me break the seriousness with a little story. Once upon a time, for my sins, I was set down to play chess with a very good player. I hardly knew more than the moves and had no more chance with him than a baby. Well, I remembered a trick I had had played on me—I think they call it Fool’s Mate—by which if your adversary is not attending you mate him in about three moves, and he *looks* a fool. So my opponent started with some grand scientific opening, never troubling himself at all about me. I set out my Queen, and presently cried, Mate ! He started and looked—it *was so* ! Now do you suppose he was anyways ashamed to be so taken in ? Not a bit of it ; he was in such a towering rage and indignation that anyone should insult *him* with such a child’s trick that I thought he would have broken my head with the chess board. So angry was he that, to my great delight, he never asked me to play with him again.

I have often thought of this little experience in meditating over my own past, and I fancy most who do so will often have the same kind of feeling about theirs. The *provoking* thing is to look

back and see that our failures have been caused not by extraordinarily refined temptations which might be a sort of credit even to have been deceived by, but by the most ordinary commonplace trials of daily life—things perfectly familiar to us in theory, a disgrace even to the merest beginner, things we could knock our heads against the wall for sheer vexation at having been fooled by, but which *have* effectively fooled us, in spite of our wisdom. And I think when our friends, as I say, open their eyes and find themselves (as they must one day find themselves) sitting in the mud at the very bottom of the ladder from which so obvious a temptation as that to hate their brother has caused them to slip, they will feel then very much like ourselves. Well will it be for them if their own nobility of soul teaches them this in time to spare them the pang with which the conviction must come to them from the eyes of the Master who, like the Law itself, “knows no anger, but also no excuse.”

And on our side, how do we feel? The generality of us are not yet so far advanced that hatred and love are the same to us. It is yet a pain and a sorrow to us that even one of our brethren is angry with us; and a persistent hatred is to us a constant grief. Nay, more; even if we ourselves are not personally the object of that hatred, the very intrusion of that jarring note into the harmony of our joint lives—our sympathetic sense of the evil our brother is doing to himself far more than to others—and, most of all, our feeling of the injury to the Great Work by the dumb note in the “keyboard, whose harmonies should vibrate under the Master’s touch as knowledge through each and all” is to us a serious part of the great World Sorrow to which it is our actual duty to let our hearts respond. We comfort ourselves as well as we can; we tell ourselves that Hatred and Love are indeed two sides of the same shield—that the karmic tie, past or future, which is indicated by them only differs in its mode of manifestation, and that our enemy now may have been our dearest friend in a past life, may be our true lover in the next—that he *can* do us no harm in this world of illusion and *may* do us much good—and how much more! Spite of all this we feel, and cannot but feel, that the something which hurts our brother hurts us also; and the world is darker to us till the evil has passed away from his soul. If it be a gratification to him to know that he *does* hurt us by his efforts, let him have that sorry

pleasure to the full; if the realisation that our pain *is* actually, really, a pleasure to him does not waken him from his evil dream, what can?

But with this sorrow is mixed no thought of anger on our side. The stern requirement of the Good Law that this shall be so is no new thing in the West any more than in the East. More than fifteen hundred years ago a Guru in the Egyptian desert bade his disciple "revile that stone and beat it soundly;" and the youth obeyed. "What did it say to you?" was the next question. "It said nothing." And the Guru answered solemnly, "Unto this perfection must thou also come." Yet this is but the first step on the true Way. We may feel pain from hatred, but never one jot of fear or anger; for there never can be in all the three worlds hatred so powerful, so terrible but we can sweep it all away and transform it by the might of the great flood of love which is the Light of the World. Separately we may indeed be too weak to meet its cruel force; but joined, as all who love are, to the great movement of the world, the great wheels resistlessly rolling to the consummation when the Law of Love shall reign king of all, we are strong; and every threatening monster, as in the old tale of the Lord Buddha, shall change before us to a harmless dove. Sooner or later "Love shall have its way;" in the words of Robert Browning:—

Faithful or faithless, sealing up the sum
Or lavish of our treasure, thou *must* come
Back to the heart's place we have kept for thee—
Only, why should it be with blame at all?
Why must we, 'twixt the leaves of coronal,
Set any kiss of pardon on thy brow?

Why, indeed? Look to it, dear "friends the enemy!"

A. A. WELLS.

OCCULT CHEMISTRY.

OF late years there has been much discussion among scientific men as to the genesis of the chemical elements, and as to the existence and constitution of the ether. The apparatus which forms the only instrument of research of the scientists cannot even reach the confines of the ether, and they apparently never dream of the possibility of examining their chemical atom. There is in regard to both atom and ether a wealth of speculation but a poverty of observation—for lack, of course, of any means which would render observation possible.

Now man possesses senses, capable of evolution into activity, that are able to observe objects beyond the limits of the sensitiveness of the five senses. These latter organs receive vibrations from the physical world, but their capacity of reception is comparatively narrow, and vast numbers of vibrations, still physical in their character, leave them entirely unaffected. The keener and more delicate senses of the astral body are latent for the most part in men of our race, and are therefore not available for general use. Yet they afford instruments for observation on the higher levels of the physical plane, and bring under direct ken objects which from their minuteness or subtlety escape ordinary vision. It seems worth while to lay before the public a few observations made through these senses, partly because it is possible that they may suggest hypotheses useful as elucidating some scientific problems; and partly because science is advancing rapidly and will ere long be investigating some of these matters for itself, and it will then perhaps be well for the Theosophical Society if the first statement of facts that will then be accepted should have come from members of its body.

The physical world is regarded as being composed of between sixty and seventy chemical elements, aggregated into an infinite variety of combinations. These combinations fall under the three

main heads of solids, liquids and gases, the recognised substates of physical matter, with the theoretical ether, scarcely admitted as material. Ether, to the scientist, is not a substate, or even a state, of matter, but is a something apart by itself. It would not be allowed that gold could be raised to the etheric condition, as it might be to the liquid and gaseous; whereas the Occultist knows that the gaseous is succeeded by the etheric, as the solid is succeeded by the liquid, and he knows also that the word "ether" covers four substates as distinct from each other as are the solids, liquids, and gases, and that all chemical elements have their four etheric substates, the highest being common to all, and consisting of the ultimate physical atoms to which all elements are finally reducible. The chemical atom is regarded as the ultimate particle of any element, and is supposed to be indivisible and unable to exist in a free state. Mr. Crookes' researches have led the more advanced chemists to regard the atom as compound, as a more or less complex aggregation of protyle.

To astral vision ether is a visible thing, and is seen permeating all substances and encircling every particle. A "solid" body is a body composed of a vast number of particles suspended in ether, each vibrating backwards and forwards in a particular field at a high rate of velocity; the particles are attracted towards each other more strongly than they are attracted by external influences, and they "cohere," or maintain towards each other a definite relation in space. Closer examination shows that the ether is not homogeneous, but consists of particles of numerous kinds, differing in the aggregations of the minute bodies composing them; and a careful and more detailed method of analysis reveals that it has four distinct degrees, giving us, with the solid, liquid and gaseous, seven instead of four substates of matter in the physical world.

These four etheric substates will be best understood if the method be explained by which they were studied. This method consisted of taking what is called an atom of a gas, and breaking it up time after time, until what proved to be the ultimate physical atom was reached, the breaking up of this last resulting in the production of astral, and no longer of physical, matter.

It is, of course, impossible to convey by words the clear conceptions that are gained by direct vision of the objects of study, and

the accompanying diagram—cleverly drawn from the description given by the investigators—is offered as a substitute, however poor, for the lacking vision of the readers. The horizontal lines separate from each other the seven substates of matter; solid, liquid, gas, ether 4, ether 3, ether 2, ether 1. On the gas level are represented three chemical atoms, one of hydrogen (H), one of oxygen (O), one of nitrogen (N). The successive changes undergone by each chemical atom are shown in the compartments vertically above it, the left hand column showing the breaking up of the hydrogen atom, the middle column that of the oxygen atom, the right hand column that of the nitrogen atom. The ultimate physical atom is marked α , and is drawn only once, although it is the same throughout. The numbers 18, 290 and 261, are the numbers of the ultimate physical atoms found to exist in a chemical atom.

The dots indicate the lines along which force is observed to be playing, and the arrowheads shew the direction of the force. No attempt has been made to shew this below E 2 except in the case of the hydrogen. The letters given are intended to help the reader to trace upward any special body; thus d in the oxygen chemical atom on the gas level may be found again on E 4, E 3, and E 2. It must be remembered that the bodies shewn diagrammatically in no way indicate relative size; as a body is raised from one substate to the one immediately above it, it is enormously magnified for the purpose of investigation, and the ultimate atom on E 1 is represented by the dot α on the gaseous level.

The first chemical atom selected for this examination was an atom of hydrogen (H). On looking carefully at it, it was seen to consist of six small bodies, contained in an egg-like form. It rotated with great rapidity on its own axis, vibrating at the same time, and the internal bodies performed similar gyrations. The whole atom spins and quivers, and has to be steadied before exact observation is possible. The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable, but are related to each other as object and image. (The lines in the diagram of it on the gaseous sub-plane are not lines of force, but shew the two triangles; on a plane surface the interpenetration of the triangles cannot be clearly indicated). Further, the six bodies are not all alike; they each contain three smaller bodies—each of these being an ultimate

physical atom—but in two of them the three atoms are arranged in a line, while in the remaining four they are arranged in a triangle.

The wall of the limiting spheroid in which the bodies are enclosed being composed of the matter of the third, or gaseous, kind, drops away when the gaseous atom is raised to the next level, and the six bodies are set free. They at once re-arrange themselves in two triangles, each enclosed by a limiting sphere; the two marked *b* in the diagram unite with one of those marked *b*¹ to form a body which shews a positive character, the remaining three forming a second body negative in type. These form the hydrogen particles of the lowest plane of ether, marked E 4—ether 4—on the diagram. On raising these further, they undergo another disintegration, losing their limiting walls; the positive body of E 4, on losing its wall, becomes two bodies, one consisting of the two particles marked *b*, distinguishable by the linear arrangement of the contained ultimate atoms, enclosed in a wall, and the other being the third body enclosed in E 4 and now set free. The negative body of E 4 similarly, on losing its wall, becomes two bodies, one consisting of the two particles marked *b*¹ and the second, the remaining body, being set free. These free bodies do not remain on E 3 but pass immediately to E 2, leaving the positive and negative bodies, each containing two particles, as the representatives of hydrogen on E 3. On taking these bodies a step higher their wall disappears, and the internal bodies are set free, those containing the atoms arranged lineally being positive, and those with the triangular arrangement being negative. These two forms represent hydrogen on E 2, but similar bodies of this stage of matter are found entering into other combinations, as may be seen by referring to *f* on E 2 of Nitrogen (N). On raising these bodies yet one step further, the falling away of the walls sets the contained atoms free, and we reach the ultimate physical atom, the matter of E 1. The disintegration of this sets free particles of astral matter, so that we have reached in this the limit of physical matter. The Theosophical reader will notice with interest that we can thus observe seven distinct substates of physical matter, and no more.

The ultimate atom, which is the same in all the observed cases, is an exceedingly complex body, and only its main characteristics are given in the diagram. It is composed entirely of spirals, the

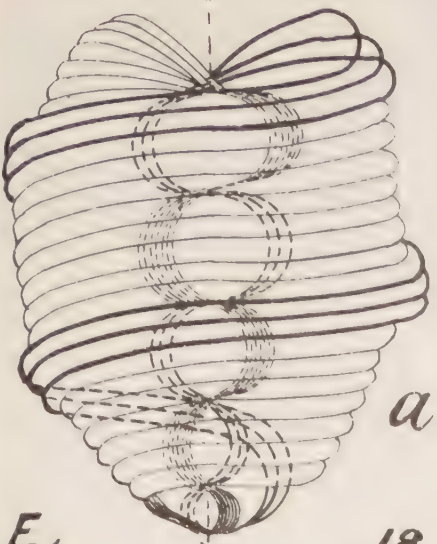
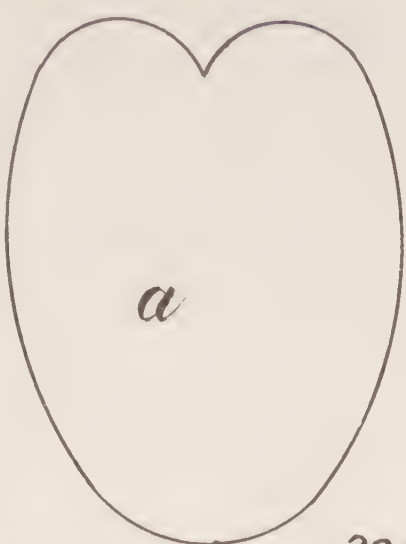
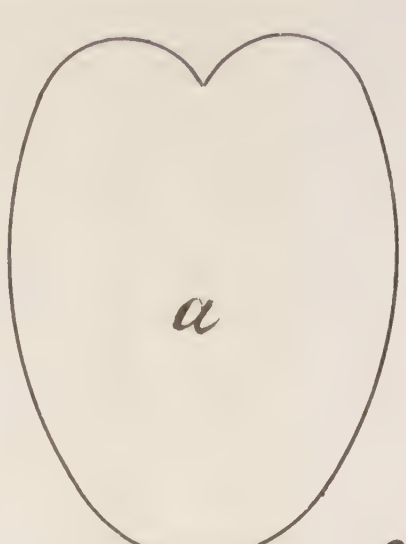
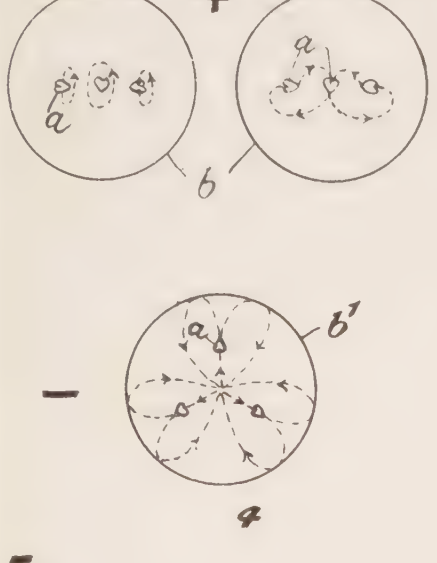
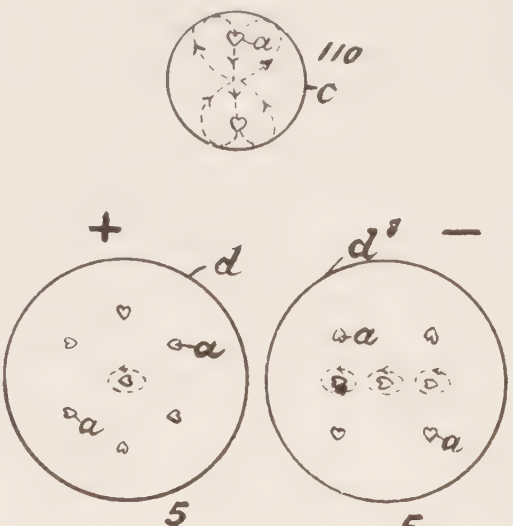
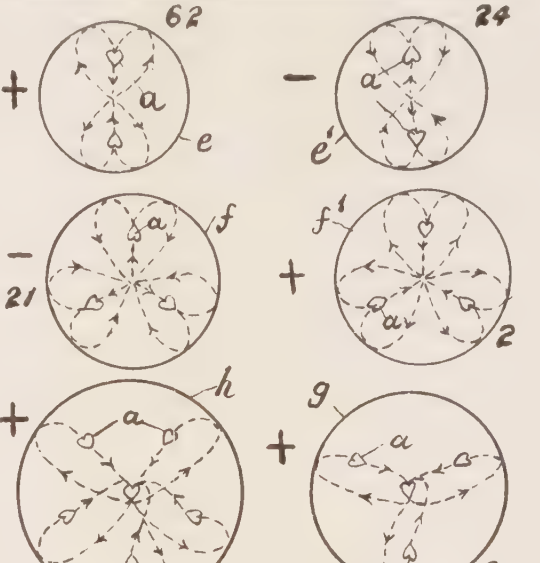
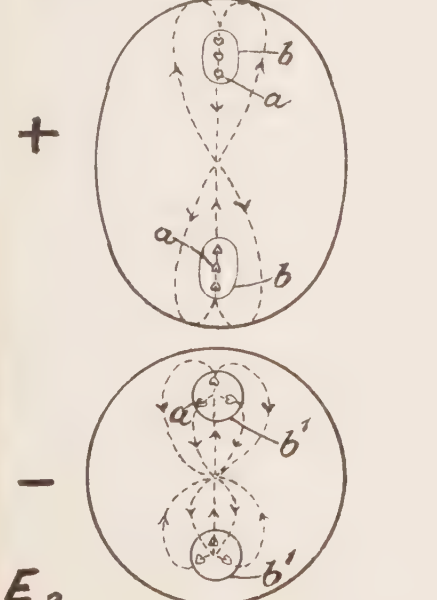
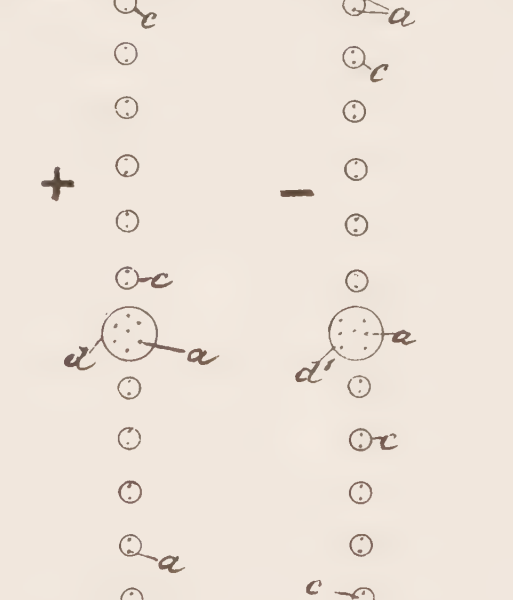
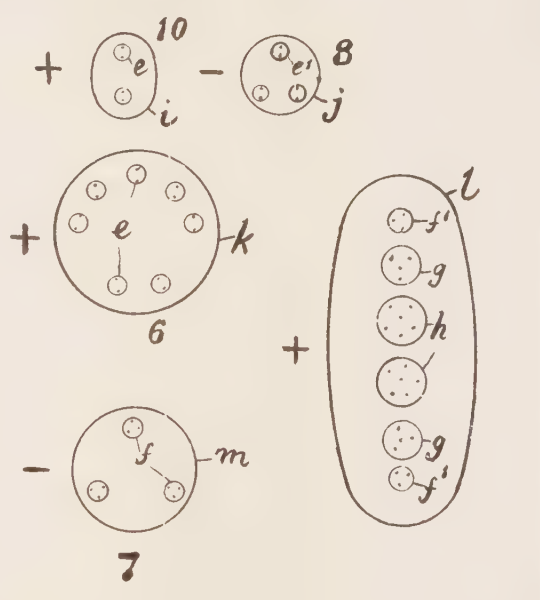
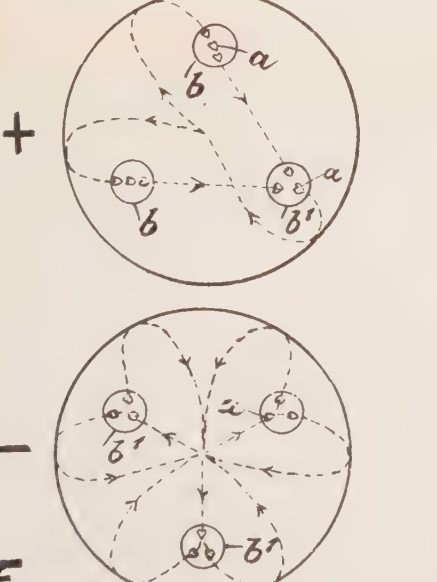
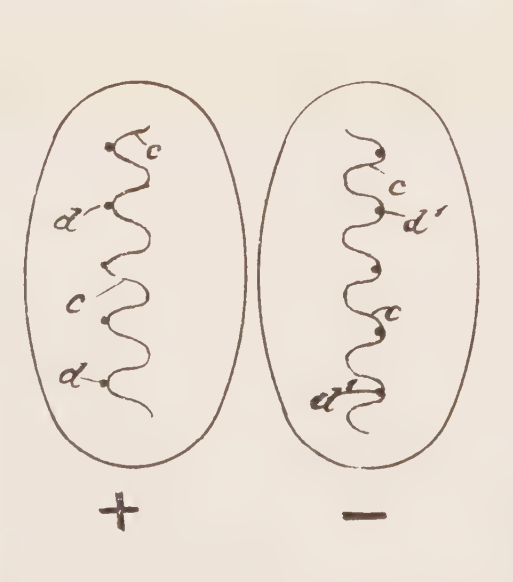
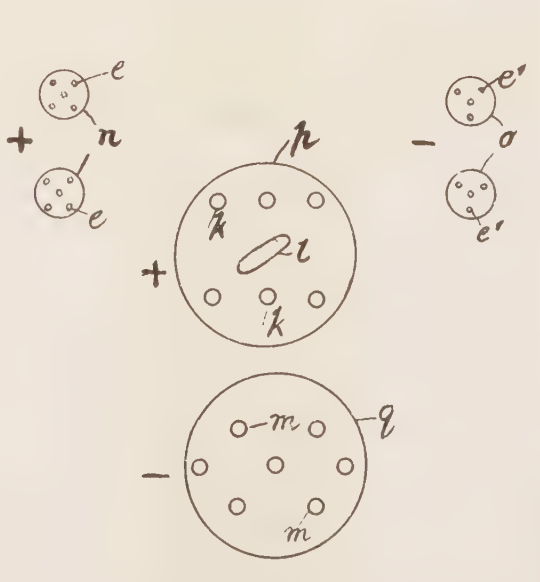
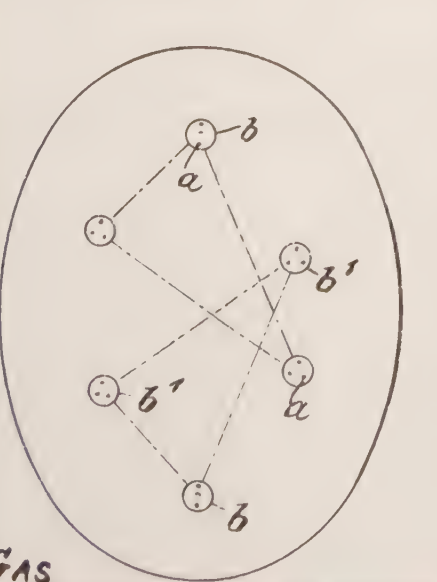
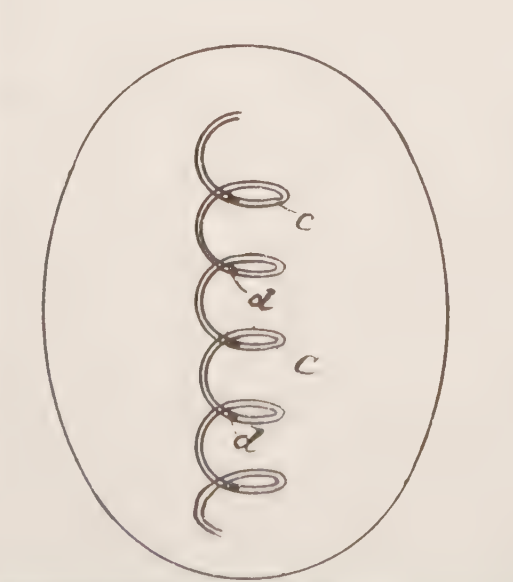
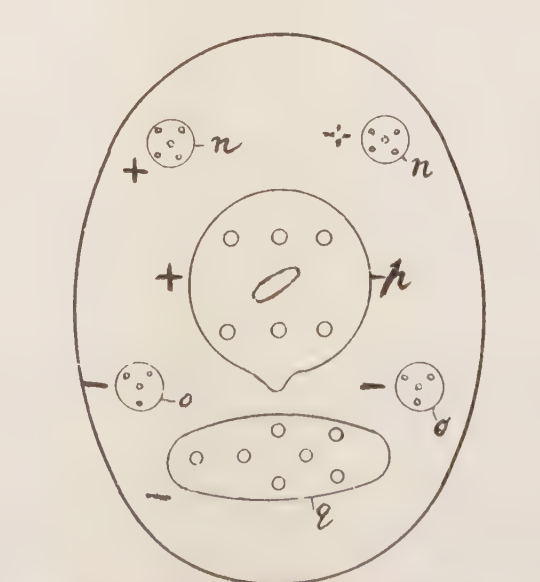
spiral being in its turn composed of spirillæ, and these again of minuter spirillæ. A fairly accurate drawing is given in Babbitt's *Principles of Light and Colour*, p. 102. The illustrations there given of atomic combinations are entirely wrong and misleading, but if the stove-pipe run through the centre of the single atom be removed, the picture may be taken as correct, and will give some idea of the complexity of this fundamental unit of the physical universe.

Turning to the force-side of the atom and its combinations, we observe that force pours into the heart-shaped depression at the top of the atom, and issues from the point, and is changed in character by its passage; further, force rushes through every spiral and every spirilla, and the changing shades of colour that flash out from the rapidly revolving and vibrating atom depend on the several activities of the spirals; sometimes one, sometimes another, is thrown into more energetic action, and with the change of activity from one spiral to another the colour changes.

The building of a gaseous atom of hydrogen may be traced downwards from E 1, and, as said above, the lines given in the diagram are intended to indicate the play of the forces which bring about the several combinations. Speaking generally, positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away. Every combination begins by a welling up of force at a centre, which is to form the centre of the combination; in the first positive hydrogen combination, E 2, an atom revolving at right angles to the plane of the paper—turning head over heels if the expression may be allowed—and also revolving on its own axis, forms the centre, and force rushing out at its lower point, rushes in at the depressions of two other atoms, which then set themselves with their points to the centre; the lines are shown in + *b*, right hand figure. (The left hand figure indicates the revolution of the atoms each by itself.) As this atomic triad whirls round, it clears itself a space, pressing back the undifferentiated matter of the plane, and making to itself a whirling wall of this matter, thus taking the first step towards building the chemical hydrogen atom. A negative atomic triad is similarly formed, the three atoms being symmetri-

cally arranged round the centre of out-welling force. These atomic triads then combine, two of the linear arrangement being attracted to each other, and two of the triangular, force again welling up and forming a centre and acting on the triads as on a single atom, and a limiting wall being again formed as the combination revolves round its centre. The next stage is produced by each of these combinations on E 3 attracting to itself a third atomic triad of the triangular type from E 2, by the setting up of a new centre of up-welling force, following the lines traced in the combinations of E 4. Two of these uniting, and their triangles interpenetrating, the chemical atom is formed, and we find it to contain in all eighteen ultimate physical atoms.

The next substance investigated was oxygen, a far more complicated and puzzling body; the difficulties of observation were very much increased by the extraordinary activity shown by this element, and the dazzling brilliancy of some of its constituents. The gaseous atom is an ovoid body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E 4, the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crests of the waves in the positive snake, and in the hollows in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E 3 the snakes break up, each bright spot carrying with it six of the beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two. (Each bright spot with its eleven beads is enclosed in a wall, accidentally omitted.) On the next stage, E 2, the fragments of the snakes break up into their constituent parts; the positive and negative bodies, marked d and d^1 , showing a difference of arrangement of the atoms contained in them. These again finally disintegrate, setting free the ultimate physical

| | | |
|---|--|---|
|  <p>E_1 18</p> |  <p>290</p> |  <p>261</p> |
|  <p>E_2</p> |  <p>110 5 5</p> |  <p>62 24 2 2</p> |
|  <p>E_3</p> |  <p>10 8 6 7</p> |  <p>10 8 6 7</p> |
|  <p>E_4</p> |  <p>10 8 6 7</p> |  <p>10 8 6 7</p> |
|  <p>GAS</p> |  <p>10 8 6 7</p> |  <p>10 8 6 7</p> |
| <p>LIQUID</p> | <p>SOLID</p> | <p>SOLID</p> |
| <p>H</p> | <p>O</p> | <p>N</p> |

atoms, identical with those obtained from hydrogen. The number of ultimate atoms contained in the gaseous atom of oxygen is 290, made up as follows:

$$\begin{aligned} &2 \text{ in each bead, of which there are } 110; \\ &7 \text{ in each bright spot, of which there are } 10; \\ &2 \times 110 + 70 = 290. \end{aligned}$$

When the observers had worked out this, they compared it with the number of ultimate atoms in hydrogen:

$$\begin{array}{r} 18) 290 \\ \hline 16.11 + \end{array}$$

The respective numbers of ultimate atoms contained in a chemical atom of these two bodies are thus seen to closely correspond with their accepted weight-numbers.

It may be said in passing that a chemical atom of ozone appears as an oblate spheroid, with the contained spiral much compressed and widened in the centre; the spiral consists of three snakes, one positive and two negative, formed into a single revolving body. On raising the chemical atom to the next plane, the snake divides into three, each being enclosed in its own egg.

The chemical atom of nitrogen was the third selected by the students for examination, as it seemed comparatively quiet in contrast with the ever-excited oxygen. It proved, however, to be the most complicated of all in its internal arrangements, and its quiet was therefore a little deceptive. Most prominent was the balloon-shaped body in the middle, with six smaller bodies in two horizontal rows and one large egg-shaped one in the midst, contained in it. Some chemical atoms were seen in which the internal arrangement of these contained bodies was changed, and the two horizontal rows became vertical; this change seemed to be connected with a greater activity of the whole body, but the observations on this head are too incomplete to be reliable. The balloon-shaped body is positive, and is apparently drawn downwards towards the negative egg-shaped body below it, containing seven smaller particles. In addition to these large bodies, four small ones are seen, two positive and two negative, the

positive containing five and the negative four minuter spots. On raising the gaseous atom to E 4, the falling away of the wall sets free the six contained bodies, and both the balloon and the egg round themselves, apparently with the removal of their propinquity, as though they had exercised over each other some attractive influence. The smaller bodies within the egg—marked q on E 4—are not on one plane, and those within n and o form respectively square-based and triangular-based pyramids. On raising all these bodies to E 3 we find the walls fall away as usual, and the contents of each “cell” are set free: p of E 4 contains six small bodies marked k , and these are shewn in k of E 3, as containing each seven little bodies—marked e —each of which has within it two ultimate atoms; the long form of p E 4—marked l —appears as the long form l on E 3, and this has three pairs of smaller bodies within it, f^1 , g and h , containing respectively three, four and six ultimate atoms; q of E 4, with its seven contained particles, m , has these particles m on E 3, each showing three ultimate atoms within them; e from n of E 4 becomes i of E 3, with contained bodies, e , shewing two ultimate atoms in each; while e^1 from o of E 4 becomes j of E 3, each having three smaller bodies within it, e^1 , with two ultimate atoms in each. On E 2, the arrangement of these ultimate atoms is shown, and the pairs f^1 , g and h are seen with the lines of force indicated; the triads in f —from m of E 3—are similarly shown, and the duads in e and e^1 —from i and j of E 3—are given in the same way. When all these bodies are raised to E 1, the ultimate physical atoms are set free, identical, of course, with that previously described. Reckoning up the number of ultimate physical atoms in a chemical atom of nitrogen we find they amount to 261, thus divided:

| | | | | |
|------|---------------|-----------------|-----------------|-----|
| 62 + | bodies with 2 | ultimate atoms, | $62 \times 2 =$ | 124 |
| 24 — | „ | „ 2 „ | $24 \times 2 =$ | 48 |
| 21 — | „ | „ 3 „ | $21 \times 3 =$ | 63 |
| 2 + | „ | „ 3 „ | $2 \times 3 =$ | 6 |
| 2 + | „ | „ 4 „ | $2 \times 4 =$ | 8 |
| 2 + | „ | „ 6 „ | $2 \times 6 =$ | 12 |

This again approaches closely the weight-number assigned to nitrogen; 18) 261

14.44 +

This is interesting as checking the observations, for weight-numbers are arrived at in so very different a fashion, and especially in the case of nitrogen the approximation is noteworthy, from the complexity of the bodies which yield the number on analysis.

Some other observations were made which went to shew that as weight-numbers increased, there was a corresponding increase in the number of bodies discerned within the chemical atom; thus, gold shewed 47 contained bodies; but these observations need repetition and checking. Investigation of a molecule of water revealed the presence of twelve bodies from hydrogen and the characteristic snake of oxygen, the encircling walls of the chemical atoms being broken away. But here again, further observations are necessary to substantiate details. The present paper is only offered as a suggestion of an inviting line of research, promising interesting results of a scientific character; the observations recorded have been repeated several times and are not the work of a single investigator, and they are believed to be correct so far as they go.

ANNIE BESANT.

AN ASTRAL EXPERIENCE.

How long I had slept I cannot say ; but in a moment—with the suddenness of a flash of lightning—I passed from unconsciousness to complete and vivid consciousness. I gave a quick glance round my chamber ; everything was visible clearly enough in the subdued light of my lamp, turned low for the night ; all seemed as usual—nothing out of place, nothing to account in any way for that sudden awakening. But the next moment there thrilled through my soul the well-known voice of that GURU Whom I revere and love above all else in the world. It uttered but one word—“Come!” ; but ere I could spring from my couch in glad obedience I was seized with a feeling which it would be hopeless to attempt to describe so as to give any one else an adequate conception of it. Every nerve in my body seemed strained to the breaking-point by some hitherto-unsuspected force within ; after a moment of excruciating pain this sensation focussed itself in the upper part of the head, something there seemed to burst, and—I found myself floating in the air ! One glance I cast behind me, and saw myself—or my body rather—lying as if soundly asleep upon the bed ; and then I soared out into the open air.

It was a dark, tempestuous night, and lowering clouds were driving rapidly across the sky ; and it seemed to me as if the whole air were full of living creatures, shadowy and indistinctly seen through the darkness—creatures like wreaths of mist or smoke, and yet somehow living and powerful—creatures which seemed perpetually rushing towards me and yet retired before me ; but I swept on unheeding.

Not far from my house flows a small river, and towards this my flight tended. At the point where I approached it there is in the centre of the stream a small islet—little more than a sandbank, half-covered when the water is high ; and on this islet I alighted,

Suddenly I found standing beside me the form of a dearly-loved female relative who passed from this life some six years ago.

"What is this?" I cried in amazement.

"Hush," said she, "*look there!*" and she pointed to the river whose waves washed almost to our feet. I looked, and saw a sight that might well have made the boldest tremble. Approaching us along the river was a vast army of enormous creatures such as man's wildest imagination could never conceive. I quite despair of giving any idea of the appearance of this huge mass of advancing horrors; perhaps the prevailing types might be described as resembling the pictures we see of the gigantic monsters of the so-called antediluvian era, and yet were far more fearful than they. Dark as the night was, I could see the hellish host clearly enough, for they had a light of their own; a strange, unearthly luminosity seemed to emanate from each of them.

"Do you know what those are?" asked my companion in a voice of terror.

"Elementals, are they not?" said I.

"Yes," she replied, "terrible elementals of deadly power! Let us fly!"

But even in this crisis of horror I did not forget my Theosophical teachings, so I answered: "No; I will never fly from an elemental: besides, it would be quite useless."

"Come with me," she cried; "better die a thousand deaths than fall into their power!"

"I will not fly," I repeated; and she rose hurriedly into the air and vanished.

To say that I was not abjectly frightened would be an untruth, but I certainly had not the courage to turn my back on that appalling army, and moreover I felt that flight from such power would be hopeless; my one chance was to endeavour to stand firm. By this time the advancing host was close at hand; but the first rank, instead of springing upon me as I expected, writhed slowly along in front of me in hideous procession. No such sight, assuredly, has ever been seen by man's physical eye; delirium itself could never give birth to horrors so unutterable as these. Ichthyosauri, plesiosauri, prodigious batrachians, gigantic cuttle-fish, sea-spiders twenty feet high, cobras of the size of the mythical sea-serpent,

monsters shaped almost like some huge bird, yet obviously reptilian in character, ghastly bloodless creatures like enormously magnified animalcules—all these and many more nameless variants defiled before my eyes; and yet no two of the obscene host were alike; and none seemed perfect; each had some peculiar and awful deformity of its own. But through all these diversities of form, each more inconceivably loathsome than the last, there ran a still more frightful likeness; and I soon realised that this likeness was in their *eyes*. No matter what unclean shape each hateful monstrosity might bear, all alike had fiery, malignant eyes; and in every case in these baleful orbs there dwelt an awful demoniac power of fascination—an expression of bitter, unrelenting hostility to the human race. Each noisome abomination, as it writhed slowly past, fixed its fearful eyes on mine, and seemed to be exerting some formidable power against me. How my reason retained its throne under these terrible conditions I shall never know; I felt somehow certain that if I once gave way to my fears I should instantly fall a victim to this demon host, and I concentrated all my being in the one faculty of stubborn resistance.

How long that terrific procession took to pass me I know not, but last of the loathly legion came a *something* which wore partly the semblance of a three-headed snake, though immeasurably greater than any earthly ophidian, and yet—oh horror! its head and eyes seemed somehow human, or rather diabolical. And this dreadful mis-shapen THING, instead of gliding slowly past as the others had done, turned aside, and with raised crests and open mouths made straight at me! On it came, its blazing eyes fixed on mine, and blood-red slime or foam dropping from its enormous wide-open jaws, while I summed up all my will-power for one last stupendous effort. But that I clenched my hands and set my teeth hard I moved no muscle, although the pestilent effluvium of its burning breath came full in my face—although in its onward rush it splashed the water over my feet, and even dropped its loathsome slime upon them; for I felt that life, and more than life, depended upon the strength of my will. How long that tremendous strain lasted I cannot say; but just as it seemed that I could hold out no longer I felt the resistance weaken; the fire died out of the fiendish eyes that were held so close to mine, and with a horrible

roar of baffled rage the unclean monster fell back into the water! The whole troop had vanished, and I was alone in the dark night as at first.

But before the revulsion of feeling had time to set in, clear and sweet above my head rang the well-known astral bell, and I felt myself rising and moving swiftly through the air. In a moment I was back again in my own room, saw my body still lying in the same position, and with a sort of shock found myself one with it once more. But as I raised myself on my couch, I saw laid upon my bosom a lovely white lotus-blossom freshly plucked, with the dew still on the petals! With heart throbbing with delight I turned towards the light to examine it more closely, when a puff of cold air drew my attention to the fact that my feet were wet, and looking down at them, I was horror-stricken to see that they were covered with splashes of some viscous red liquid! Instantly I rushed out to the well and washed them again and again, finding it very difficult to get rid of the filthy treacly fluid, and when at last I was satisfied I went back to my room and sat down to admire my lotus-blossom, marvelling greatly.

Now, before lying down again to sleep, I have thus written this account of what happened to me, lest to-morrow I should fail to recollect any of the points clearly, though indeed there seems little fear of that, for they are burnt into my brain.

Later. My wonderful story is not yet quite finished. After writing the above I lay down and slept, and was so weary that, contrary to my custom, I did not wake until after sunrise. The first object on which my eye fell was my lotus-blossom in the cup of water in which I had placed it before writing; and by the clearer light of day I discerned some reddish stains at the foot of the sheet on which I had lain. Rising, I determined to walk down to the river and bathe there, so as to view by the morning light the scene of this strange nocturnal adventure. There lay the islet—there were the low level banks, just as I had seen them then; and yet by the clear morning sunshine it was difficult to put upon this stage the ghastly *dramatis personæ* that occupied it last night. I swam out to the sandbank, for it seemed to me that I could identify the very spot where I stood during that terrible

trial. Yes, here surely it must be, and—powers above us! what is this? Here are *footprints* in the sand—two deep footprints, side by side, made evidently by one who stood long and firmly in one position; no others leading up to them either from the water or from the other side of the islet; only just those two footprints—*my* footprints undoubtedly, for I try them and they fit exactly. And once more—what is this? Here on the sand, close by the footprints, I find traces still left of the horrible viscous liquid—the foul red slime that fell from the jaws of that elemental dragon!

I have thought over every possible hypothesis, and I cannot escape the conclusion that my experience was a real one. I did not walk in my sleep to make those footprints, for to reach the islet I must have swum some distance, and then not my feet only, but my whole body and clothes, must have been wet: and besides, that theory would hardly account for the slime and the lotus. But what of the female figure which I saw? I can only suppose it also to have been an elemental, who had either seized upon the shell of, or for some reason assumed the appearance of, my departed relative.

Now, immediately on my return from bathing, I have made this addition to my narrative; and I am willing to allow its publication as a contribution to the ever-increasing testimony to the reality of the unseen world which lies all around us and presses upon us from every side, though for the most part our senses are too dull to perceive it.

C.

[The above is a record of a real experience, that was published in the *Theosophist*, just after it occurred in 1888. The writer is well known to us, and his word can be trusted. It may interest our readers to know further that, from the date of the above experience, the person concerned has had the full use of the astral senses in waking consciousness, and can employ them at will.—EDS.]

RECURRENT QUESTIONS.

7. *How far is it wise to try to alleviate the material conditions of those who have little or no material prosperity?*

Just so far as we can, without neglecting other and more important duties. The material conditions under which large numbers of people live stifle what is best in them, and intensify and strengthen what is worst. Especially is this the case where children are concerned, for in them for the most part the evil germs brought over are still almost latent, and favourable surroundings and the influence of noble people might dwarf the growth which is stimulated by bad surroundings and foul human beings. In ancient times the rulers were held responsible for the condition of the people, and the first care of the ruling class was the provision of all that was necessary for the welfare and comfort of the masses of the population; their needs took precedence of the needs of the ruling class, and in times of drought or dearth the land which was the support of the people was the first irrigated and the first sown. They were regarded as the younger members of the family, and the elder brothers (the ruling class) and the father (the king) were continually engaged in promoting the public welfare. To this system in its early perfection was due the mightiest empire in Atlantis, that of the Toltecs, as the fall of that empire was due to its decadence; faint traces of its influence lingered on in Peru, and even these were enough to yield to the "children of the Sun" the still comparatively fair and happy civilisation which the Spaniards trampled out. No such "civilisation" as the present, with its widespread misery and yet abundance of material things, has been known in history. It seems likely to stand as the great object-lesson to all future ages of the utter failure of nations to find prosperity and happiness by casting off all Occult guidance and seeking peace and joy along selfish and material paths. To remove

the misery we must remove the ignorance out of which it has really grown, the ignorance of the causes that bring about external results, and of the true line of human evolution. Those who possess knowledge on these matters—that is, Theosophical students—have as their first and most important duty the spreading of that knowledge, since it not only strikes at the causes of the material misery, but also at much worse forms of degradation. They should in all cases lend any help they can to wisely-considered efforts to alleviate material misery, while never forgetting that the disregarded starving of the Inner Man for lack of knowledge is a far more terrible spectacle, and far more wide-spreading in its destructive effects, than the much-regarded starving of the physical body.

8. (a) *Do Souls, as they advance, lose their love for individuals in their love for humanity?*

(b) *How far is it right or wise to will to serve individuals in another life? May not such wishes hamper the Soul towards whom they are directed, by tending to draw it back to rebirth in particular circumstances? Or will the Ego always choose for itself such conditions as may most help its own development?*

(a) Certainly not. The Soul, as it advances, purifies its love for individuals by purging out of it all self-seeking elements, all the exclusive and grasping characteristics which coarsen and degrade love among average men and women. But its affections take on a more permanent and trustworthy character, as they are based upon and nourished by sympathy in the Higher Life, on study of the same lofty subjects, on recognition of the same goal, on allegiance to the same Teachers, on common efforts to benefit humanity carried on under Their direction and guidance. All these things intensify, purify and strengthen mutual love, welding its links into an unbreakable bond, until the sense of separateness is lost, and friend feels friend to be himself. Further, the Soul, as it advances, seeks to extend its love without attenuating it, and makes its love for its dearest the type of the love it seeks to feel for all, instead of chilling down that love to the weak emotion now felt towards the race. "As a mother, even at the risk of her own life, protects her son, her only son, so let there be goodwill without measure among all beings."

(b) It is not wise to will strongly particular future events, as we do not perfectly foresee future circumstances. As "death" is a repeated and unimportant occurrence in the real life of the Soul, it is well not to consider it as a break, but to help and serve anyone without regard to it, knowing that love of any worthy kind is unaffected by death, and that in this or in any other world we can render aid and service to those to whom love binds us. Wishes of the kind named would not hamper a Soul, for its rebirth is guided by far more potent forces; the LORDS of Karma select the circumstances appropriate for the Ego. Consult on this point *Theosophical Manual* 4: *Karma*.

9. *Do you advise the "average man" in the West to practise "the concentration of the mind within itself, and withdrawal from the senses"? Would it not make him rather oblivious of the wants of other people—i.e., selfish?*

The "average man" would be very much the better for the daily practice of concentration in a definite way, and—following on this—the habitual concentration of the mind in ordinary life on the thing in hand, and the checking of its wandering tendencies. The dispersion of mental energy in a hundred narrow shallow streamlets is one of the mischievous characteristics of hurrying, scatter-brained, average man. Every sensible person should practise the kind of concentration mentioned for a quarter of an hour, or half an hour, every morning. He thus disciplines his mind and trains it to think consecutively and quietly. While he is out in the world he should fix his mind at any given moment on the matter he has in hand, and accomplish it to the very best of his ability—never doing work in a slipshod way, or satisfying himself with second-rate work because "it will do." It may do for the work perhaps, as work is for the most part poorly done, but it will not do for the mind if the mind is to be trained to any good purpose. As to the wants of others, the alert disciplined mind will observe these far more swiftly than will the drifting one, and, when they are observed, will give far more effective help. It is never supposed that a man is to "withdraw from the senses" while he is engaged in his outer worldly life. That he does when he is alone, in order to seek other and higher planes of being.

10. *Arc the Masters of one Manvantara "Sons of Light" of the next?*

Not invariably; for example, the Mânasaputras who descended to lighten our darkness in this Manvantara were certainly not products of the evolution of the Lunar Chain preceding ours, but came from quite other sources—some of them from the glorified Adepts of the Venus chain, some from the great Deva Evolution. On the other hand, one of the magnificent possibilities opening before those who attain Adeptship during this present Manvantara is that of guiding and helping the backward Egos of the present evolution, and, after it is over, of descending perhaps among some other humanity at a still earlier stage of progress, and giving it some such vivifying impulse as was supplied to us by the action of the great LORDS of the Flame.



THERE is not one so desolate, not one,
 Who may not add to bliss, or lessen woe;
 And this is man's vocation—and reward!
 He who, when morning dawns, resolves to add
 Something to others' happiness, shall find
 A thousand sweet occasions, ere the day
 Sinks to its final close. 'Twere wise and well
 To say: "I will not close my eyes at night
 Till I have wrought some good"—for I shall find
 Means infinite in their abundance; words
 Of kindness, thoughts of love, and deeds
 Courteous and beautiful, are virtues all—
 All smiled on, all recorded by that Power
 Which out of mortal wrecks and ruins, saves
 Whate'er *is* virtuous!

J. B., 1829.

DREAMS.

MANY of the subjects with which our Theosophical studies bring us into contact are so far removed from the experiences and interests of every-day life that, while we feel drawn towards them by an attraction which increases in geometrical progression as we come to know more of them and understand them better, we are yet conscious—at the back of our minds, as it were—of a faint sense of unreality, or at least unpracticality, while we are dealing with them. When we read of the formation of the solar system, or even of the rings and rounds of our own planetary chain, we cannot but feel that, interesting though this is as an abstract study, useful as it is in showing us how man has become what we find him to be, it nevertheless associates itself only indirectly with the life we are living here and now. No such objection as this, however, can be taken to our present subject; all readers of these lines have dreamt—probably many of them are in the habit of dreaming frequently; and they may therefore be interested in an endeavour to account for dream phenomena by the aid of the light thrown upon them by investigation along Theosophic lines.

The most convenient method of arrangement will perhaps be the following: first, to consider rather carefully the mechanism, physical and astral, by means of which impressions are conveyed to our consciousness; secondly, to see how the consciousness in its turn affects and uses this mechanism; thirdly, to note the condition both of the consciousness and its mechanism during sleep; and fourthly, to enquire how the various kinds of dreams which men experience are thereby produced.

THE MECHANISM.

1. *Physical*.—First, then, as to the physical part of the mechanism. We have in our bodies a great central axis of nervous matter, ending in the brain, and from this a network of nerve-threads radiates in

every direction through the body. It is these nerve-threads, according to modern scientific theory, which by their vibrations convey all impressions from without to the brain, and the latter upon receipt of these impressions translates them into sensations or perceptions: so that if I put my hand upon some object and find it to be hot, it is really not my hand that feels, but my brain, which is acting upon information transmitted to it by the vibrations running along its telegraph wires, the nerve-threads. It is important also to bear in mind that all the nerve-threads of the body are the same in constitution, and that the special bundle of them that we call the optic nerve—which conveys to the brain impressions made upon the retina of the eye, and so enables us to see—differs from the nerve-threads of the hand or foot only in the fact that through long ages of evolution it has been specialized to receive and transmit most readily one particular small set of rapid vibrations, which thus become visible to us as light. The same remark holds good with reference to our other sense organs; the auditory, the olfactory, or the gustatory nerves differ from one another and from the rest only in this specialization: they are essentially the same, and they all do their respective work in exactly the same manner, by the transmission of vibrations to the brain. Now this brain of ours, which is thus the great centre of our nervous system, is very readily affected by slight variations in our general health, and most especially by any which involve a change in the circulation of the blood through it. When the flow of blood through the vessels of the head is normal and regular, the brain, and therefore the whole nervous system, is at liberty to function in an orderly and efficient manner; but any alteration in this normal circulation, whether as to quantity, quality, or speed, immediately produces a corresponding effect on the brain, and through it on the nerves throughout the body. If, for example, too much blood is supplied to the brain, congestion of the vessels takes place, and irregularity in its action is at once produced; if too little, the brain (and therefore the nervous system) becomes first irritable and then lethargic. The quality of the blood supplied is also of great importance. As it courses through the body it has two principal functions to perform—to supply oxygen and to provide nutrition to the different organs of the body; and if it be unable adequately to fulfil either of these

functions, a certain disorganization will follow. If the supply of oxygen to the brain be deficient, it becomes overcharged with carbon dioxide, and heaviness and lethargy very shortly supervene. A common example of this is the feeling of dullness and sleepiness which frequently overtakes one in a crowded and ill-ventilated room; owing to the exhaustion of the oxygen in the room by the continued respiration of so large a number of people, the brain does not receive its due modicum, and therefore is unable to do its work properly. Again, the speed with which the blood flows through the vessels affects the action of the brain; if it be too great, it produces fever; if too slow, then again lethargy is caused. It is obvious, therefore, that our brain (through which, be it remembered, all physical impressions must pass) may very easily be disturbed and more or less hindered in the due performance of its functions by causes apparently trivial—causes to which we should probably often pay no attention whatever, even during waking hours—of which we should almost certainly be entirely ignorant during sleep.

Before we pass on, one other peculiarity of this physical mechanism must be noted, and that is its remarkable tendency to repeat automatically vibrations to which it is accustomed to respond. It is to this property of the brain that are to be attributed all those bodily habits and tricks of manner which are entirely independent of the will, and are often so difficult to conquer; and, as will presently be seen, it plays an even more important part during sleep than it does in our waking life.

2. *Etheric*.—It is not alone through the brain to which we have hitherto been referring, however, that impressions may be received by the man. Exactly coëxtensive with and interpenetrating his visible form is his etheric double, or *Linga Sharîra*, and that also has a brain really no less physical than the other, though composed of matter in a condition finer than the gaseous. It will perhaps be well to insert here a word of explanation with reference to the *Linga Sharîra*. It has been the custom in Theosophical literature to describe it as the astral counterpart of the human body, the word “astral” having been usually applied to everything beyond the cognition of our physical senses. As closer investigation enables us to be more precise in the use of our terms, however, we

find ourselves compelled to admit much of this invisible matter as purely physical, and therefore to define the *Linga Sharîra* no longer as the astral, but as the etheric, double. This seems an appropriate name for it, since it consists of various grades of that matter which scientists call "ether," though this proves on examination to be not a separate substance, as has been generally supposed, but a condition of finer subdivision than the gaseous, to which any kind of physical matter may be reduced by the application of the appropriate forces. The name "etheric double" will therefore for the future be used in Theosophic writings instead of "*Linga Sharîra*"; and this change will not only give us the advantage of an English name which is clearly indicative of the character of the body to which it is applied, but will also relieve us from the frequent misunderstandings which have arisen from the fact that an entirely different signification is attached in all the Oriental books to the name we have hitherto been using. It must not, however, be supposed that in making this alteration in nomenclature we are in any way putting forward a new conception; we are simply changing for the sake of greater accuracy the labels previously attached to certain facts in nature. If we examine with psychic faculty the body of a newly-born child, we shall find it permeated not only by astral matter of every degree of density, but also by the different grades of etheric matter; and if we take the trouble to trace these inner bodies backwards to their origin, we find that it is of the latter that the etheric double—the mould upon which the physical body is built up—is formed by the agents of the LORDS of Karma; while the astral matter has been gathered together by the descending Ego—not of course consciously, but automatically—as he passes through the astral plane, and is in fact merely the development in that plane of tendencies whose seeds have been lying dormant in him during his experiences in Devachan, because on that level it was impossible that they could germinate for want of the grade of matter necessary for their expression.

Now this etheric double has often been called the vehicle of *Prâna*, and anyone who has developed the psychic faculties can see exactly how this is so. He will see the *Jîva*, almost colourless, though intensely luminous and active, which is constantly poured into the earth's atmosphere by the sun; he will see how his spleen

in the exercise of its wonderful function absorbs this universal Jîva, and specializes it into Prâna, so that it may be more readily assimilable by his body; how it then courses all over that body, running along every nerve-thread in tiny globules of lovely rosy light, causing the glow of life and health and activity to penetrate every atom of the etheric double; and how, when the rose-coloured particles have been absorbed, the superfluous Prâna finally radiates from the body in every direction as bluish-white light. If he examines further into the action of this Prâna he will soon see reason to believe that the transmission of impressions to the brain depends rather upon its regular flow along the etheric portion of the nerve-threads than upon the mere vibration of the particles of their denser and visible portion, as is commonly supposed. It would take too much of our space to detail all the experiments by which this theory is established, but the indication of one or two of the simplest will suffice to show the lines upon which they run. When a finger becomes entirely numbed with cold it is incapable of feeling; and the same phenomenon of insensibility may readily be produced at will by a mesmeriser, who by a few passes over the arm of his subject will bring it into a condition in which it may be pricked with a needle or burnt by the flame of a candle without the slightest sensation of pain being experienced. Now *why* does the subject feel nothing in either of these two cases? The nerve-threads are still there, and though in the first case it might be contended that their action was paralyzed by cold and by the absence of blood from the vessels, this certainly cannot be the reason in the second case, where the arm retains its normal temperature and the blood circulates as usual. If we call in the aid of the clairvoyant we shall be able to get somewhat nearer to a real explanation, for he will tell us that the frozen finger seems dead, and the blood is unable to circulate through its vessels, because the rosy life-ether is no longer coursing along the nerve-threads; for we must remember that though matter in the etheric condition is invisible it is still purely physical, and therefore can be affected by the action of cold or heat. In the second case he will tell us that when the mesmeriser makes the passes by which he renders the subject's arm insensible, what he really does is to pour his own nerve-ether (or magnetism, as it is often called) into the arm, thereby driving back

for the time that of the subject. The arm is still warm and living, because there is still life-ether coursing through it; but since it is no longer the subject's own specialized life-ether, and is therefore not *en rapport* with his brain, it conveys no information to that brain, and consequently there is no sense of feeling in the arm. From this it seems evident that though it is not absolutely the Prâna itself which does the work of conveying impressions from without to a man's brain, its presence as specialized by the man himself is certainly necessary for their due transmission along the nerve-threads.

Now just as any change in the circulation of the blood affects the receptivity of the denser brain-matter and thus modifies the reliability of the impressions derived through it, so the condition of the etheric portion of the brain is affected by any change in the volume or velocity of these life-currents. For example, when the quantity of nerve-ether specialized by the spleen falls for any reason below the average, physical weakness and weariness are immediately felt, and if under these circumstances it also happens that the speed of its circulation is increased, the man becomes supersensitive, highly irritable, nervous, and perhaps even hysterical. While in such a condition he is often more sensitive to psychical impressions than he would normally be, and so it often occurs that a person suffering from ill-health sees visions or apparitions which are imperceptible to his more robust neighbour. If, on the other hand, the volume and velocity of the Prâna are both reduced at the same time, the man experiences intense languor, becomes less sensitive to outside influences, and has a general feeling of being too weak to care much what happens to him. It must be remembered also that the etheric matter of which we have spoken and the denser matter ordinarily recognized as belonging to the brain are really both parts of one and the same physical organism, and that therefore neither can be affected without instantly producing some reaction on the other. Consequently there can be no certainty that impressions will be correctly transmitted through this mechanism unless both portions of it are functioning normally and regularly; any irregularity in either part may very readily so dull or disturb its receptivity as to produce blurred or distorted images of whatever is presented to it. Furthermore, as will presently be explained, it is infinitely more

liable to such aberrations during sleep than when in the waking state.

3. *Astral.* Still another mechanism that we have to take into account is the astral body, often called the kâmic or desire-body. As its name implies, this vehicle is composed exclusively of astral matter, and is in fact the expression of the man on the astral plane, just as his denser physical body is the expression of him on the lower levels of the physical plane. Indeed, it will save the Theosophical student much trouble if he will learn to regard these different vehicles simply as the actual manifestation of the Ego on their respective planes—if he understands, for example, that it is the Kârana Sharîra, or causal body (sometimes called the auric egg) which is the real vehicle of the reincarnating Ego, and is inhabited by him as long as he remains upon the plane which is his true home, the Arûpa levels of Devachan; but that when he descends into the Rûpa levels he must, in order to be able to function upon them, clothe himself in their matter, and that the matter which he thus attracts to himself furnishes his devachanic or mind-body. Similarly, descending into the astral plane, he forms his astral or kâmic body out of its matter, though of course still retaining all the other bodies; and, on his still further descent to this lowest plane of all, the physical body is formed in the midst of the auric egg, which thus contains the entire man.

This astral vehicle is even more sensitive to external impressions than the gross and etheric bodies, for it is itself the seat of all desires and emotions—the connecting link through which alone the Ego can collect experiences from physical life. It is peculiarly susceptible to the influence of passing thought-currents, and when the Manas is not actively controlling it, it is perpetually receiving these stimuli from without, and eagerly responding to them. And this mechanism also, like the others, is more readily influenced during the sleep of the physical body. That this is so is shewn by many observations, a fair example of them being a case recently reported to the writer, in which a man who had been a drunkard was describing the difficulties in the way of his reformation. He declared that after a long period of total abstinence he had succeeded in entirely destroying the physical desire for alcohol, so that in his waking condition he felt an absolute repulsion for it; yet he

stated that he still frequently *dreamt* that he was drinking, and in that dream state he felt the old horrible pleasure in such degradation. Apparently, therefore, during the day his Kâma was kept under control by the will, and casual thought-forms or passing elementals were unable to make any impression upon it; but when the astral body was liberated in sleep it escaped to some extent from the domination of the Ego, and its extreme natural susceptibility so far reasserted itself that it again responded readily to these baneful influences, and imagined itself experiencing once more the disgraceful delights of detestable debauchery.

THE EGO.

All these different portions of the mechanism are in reality merely instruments of the Ego, though his control of them is as yet often very imperfect; for it must always be remembered that the Ego is himself a developing entity, and that in the case of most of us he is scarcely more than a germ of what he is to be one day. A stanza in the *Book of Dzyan* tells us: "Those who received but a spark remained destitute of knowledge: the spark burned low;" and Madame Blavatsky explains that "those who received but a spark constitute the average humanity which have to acquire their intellectuality during the present manvantaric evolution." (*Secret Doctrine*, ii., 177.) In the case of most of them that spark is still smouldering, and it will be many an age before its slow increase brings it to the stage of steady and brilliant flame. No doubt there are some passages in Theosophical literature which seem to imply that our higher Ego needs no evolution, being already perfect and godlike on his own plane; but wherever such expressions are used, whatever may be the terminology employed, they must be taken to apply only to the ÂTMÂ, the true God within us, which is certainly far beyond the necessity of any kind of evolution of which we can know anything. The reincarnating Ego most undoubtedly does evolve, and the process of his evolution can be very clearly seen by those who have developed clairvoyant vision to the extent necessary for the perception of that which exists on the Arûpa levels of Devachan. As before remarked, it is of the matter of that plane—if we may venture still to call it matter—that the comparatively permanent causal body, which he carries with him from birth to

birth until the end of the Manvantara, is composed. But though every individualized being must necessarily have such a body—since it is the possession of it which constitutes individualization—its appearance is by no means similar in all cases. In fact, in the average man it is barely distinguishable at all even by those who have the sight which unlocks for them the secrets of that plane, for it is a mere colourless film—just sufficient, apparently, to hold itself together and make a reincarnating individuality, but no more. As soon, however, as the man begins to develop spirituality, or even higher intellect, a change takes place. The real individual then begins to have a persisting character of his own, apart from that moulded in each of his personalities in turn by training and surrounding circumstances: and this character shows itself in the size, colour, luminosity, and definiteness of the causal body just as that of the personality shows itself in the mind-body, except that this higher vehicle is naturally subtler and more beautiful. In one other respect, also, it happily differs from the bodies below it, and that is that no evil of any kind can manifest through it. On that plane the worst of men can show himself only as an entirely undeveloped entity; his vices, even though continued through life after life, cannot soil that higher sheath; they can only make it more and more difficult to develop in it the opposite virtues. On the other hand, perseverance along right lines soon tells upon the causal body, and in the case of a pupil who has made some progress on the Path of Holiness, it is a sight wonderful and lovely beyond all earthly conception, while that of an Adept is a magnificent sphere of living light, whose radiant glory no words can ever tell. He who has even once seen so sublime a spectacle as this, and can also see around him individuals at all stages of development between that and the colourless film of the ordinary person, can never feel any doubt as to the evolution of the reincarnating Ego.

The grasp which the Ego has of his various instruments, and, therefore, his influence over them, is naturally small in his earlier stages. Neither his mind nor his passions are thoroughly under his control; indeed the average man makes almost no effort to control them, but allows himself to be swept hither and thither just as his lower thoughts or desires suggest. Consequently in sleep the different parts of the mechanism which we have mentioned

are very apt to act almost entirely on their own account without reference to him, and the stage of his advancement is one of the factors that we have to take into account in considering the question of dreams.

It is also important for us to realize the part which this Ego takes in the formation of our conceptions of external objects. We must remember that what the vibrations of the nerve-threads present to the brain are merely impressions, and it is the work of the Ego, acting through the mind, to classify, combine, and rearrange them. For example, when I look out of the window and see a house and a tree, I instantly recognize them for what they are, yet the information really conveyed to me by my eyes falls very far short of such recognition. What actually happens is that certain rays of light—that is, currents of ether vibrating at certain definite rates—are reflected from those objects and strike the retina of my eye, and the sensitive nerve-threads duly report those vibrations to the brain. But what is the tale they have to tell? All the information they really transmit is that there is a body which appears to be of a certain shape, and reflects waves of light which impress our vision as representing a certain colour. It is the mind which from its past experience is able to decide that one particular square white object is a house, and another rounded green one is a tree, and that they are both probably of such and such a size, and at such and such a distance from me. A person who, having been born blind, obtains his sight by means of an operation, does not for some time know what are the objects he sees, nor can he judge their distance from him. The same is true of a baby, for it may often be seen grasping at attractive objects (such as the moon, for example) which are far out of its reach; but as it grows up it unconsciously learns, by repeated experience, to judge instinctively the probable distance and size of the forms it sees. Yet even grown-up people may very readily be deceived as to the distance, and therefore the size, of any unfamiliar object, especially if seen in a dim or uncertain light. We see, therefore, that mere vision is by no means sufficient for accurate perception, but that the discrimination of the Ego acting through the mind must be brought to bear upon what is seen; and furthermore, we see that this discrimination is not an inherent instinct of the mind, perfect from the first, but is the result of the unconscious

comparison of a number of experiences—points which must be carefully borne in mind when we come to the next division of our subject.

THEIR CONDITION IN SLEEP.

Clairvoyant observation bears abundant testimony to the fact that when a man falls into deep slumber the higher principles in their astral vehicle almost invariably withdraw from the body, and hover in its immediate neighbourhood. In considering the phenomena of dreams, therefore, we have to bear in mind this rearrangement, and see how it affects both the Ego and his various mechanisms. In the case we are to examine, then, we assume that our subject is in deep sleep, the physical body, with its practically inseparable companion, the etheric double, lying quietly on the bed, while the Ego, in its astral body, floats with equal tranquillity just above it. What, under these circumstances, will be the condition and the consciousness of these several principles?

I. *The Brain*.—When the Ego has thus for the time resigned the control of his brain, it does not therefore become entirely unconscious, as one would perhaps expect. It is evident, from various experiments, that the physical body has a certain dim consciousness of its own, quite apart from that of the real Self, and apart also from the mere aggregate of the consciousness of its individual cells. The writer has several times observed an effect of this consciousness when watching the extraction of a tooth under the influence of gas. The body uttered a confused cry, and raised its hands vaguely towards the mouth, clearly showing that it to some extent felt the wrench, yet when the Ego resumed possession twenty seconds later, he declared that *he* had felt absolutely nothing of the operation. This consciousness, then, such as it is, is still working in the physical brain, although the Ego floats above it, but its grasp is of course far feebler than that of the man himself, and consequently all those causes which were mentioned above as likely to affect the action of the brain are now capable of influencing it to a very much greater extent. The slightest alteration in the supply or circulation of the blood now produces grave irregularities of action, and this is why indigestion, as affecting the flow of the blood, so frequently causes troubled sleep or bad dreams. But even when undisturbed, this

strange, dim consciousness has many remarkable peculiarities. Its action seems to be to a great extent automatic, and the results are usually incoherent, senseless, and hopelessly confused. It seems unable to apprehend an idea except in the form of a scene in which it is itself an actor, and therefore all stimuli, whether from within or without, are forthwith translated into perceptual images. It is incapable of grasping abstract ideas or memories as such; they immediately become imaginary percepts. If, for example, the idea of glory could be suggested to that consciousness, it could take shape only as a vision of some glorious being appearing before the dreamer; if a thought of hatred somehow came across it, it could be appreciated only as a scene in which some imaginary actor showed violent hatred towards the sleeper. Again, every local direction of thought becomes for it an absolute spacial transportation. If during our waking hours we think of China or Japan, our thought is at once, as it were, *in* those countries; but nevertheless, we are perfectly aware that our physical bodies are exactly where they were a moment before. In the condition of consciousness which we are considering, however, there is no discriminating Ego to balance the cruder impressions, and consequently any passing thought suggesting China or Japan could image itself only as an actual, instantaneous transportation to those countries, and the dreamer would suddenly find himself there, surrounded by as much of the appropriate circumstance as he happened to be able to remember. It has often been noted that while startling transitions of this sort are extremely frequent in dreams, the sleeper never seems at the time to feel any surprise at their suddenness. This phenomenon is easily explicable when examined by the light of such observations as we are considering, for in the mere consciousness of the physical brain there is nothing capable of such a feeling as surprise: it simply perceives the pictures as they appear before it; it has no power to judge either of their sequence or their lack of that quality.

Another source of the extraordinary confusion visible in this half-consciousness is the manner in which the law of the association of ideas works in it. We are all familiar with the wonderful instantaneous action of this law in waking life; we know how a chance word—a strain of music—even the scent of a flower—may be sufficient to bring back to the mind a chain of long-forgotten

memories. Now in the sleeping brain this law is as active as ever, but it acts under curious limitations ; every such association of ideas, whether abstract or concrete, becomes a mere combination of images: and as our association of ideas is often merely by synchronism, as of events which, though really entirely unconnected, happened to us in succession, it may readily be imagined that the most inextricable confusion of these images is of frequent occurrence, while their number is practically infinite, as whatever can be dragged from the immense stores of memory appears in pictorial form.

Naturally enough, a succession of such pictures is rarely perfectly recoverable by memory, since there is no order to help in recovery—just as it may be easy enough to remember in waking life a connected sentence or a verse of poetry, even when heard only once, whereas without some system of mnemonics it would be almost impossible to remember accurately a mere jumble of meaningless words under similar circumstances.

Another peculiarity of this curious consciousness of the brain is that while singularly sensitive to the slightest external influences, such as sounds or touches, it yet magnifies and distorts them to an almost incredible degree.

All writers on dreams give examples of this, and indeed some will probably be within the knowledge of every one who has paid any attention to the subject. Among the stories most commonly told is one of a man who had a painful dream of being hanged because his shirt-collar was too tight; another man magnified the prick of a pin into a fatal stab received in a duel; another translated a slight pinch into the bite of a wild beast. Maury relates that part of the rail at the head of his bed once became detached, and fell across his neck so as just to touch it lightly; yet this trifling contact produced a terrible dream of the French Revolution, in which he seemed to himself to perish by the guillotine. Another writer tells us that he frequently awaked from sleep with a confused remembrance of dreams full of noise, of loud voices and thunderous sounds, and was entirely unable for a long time to discover their origin; but at last he succeeded in tracing them to the murmurous sound made in the ear (perhaps by the circulation of the blood) when it is laid on the pillow, much as a similar but louder murmur may be heard by holding a shell to the ear.

It must by this time be evident that even from this bodily brain alone there comes enough confusion and exaggeration to account for many of the dream phenomena; but this is only one of the factors that we have to take into consideration.

2.—*The Etheric Brain.* It will be obvious that this part of the organism, so sensitive to every influence even during our waking life, must be still more susceptible when in the condition of sleep. When examined under these circumstances by a clairvoyant, streams of thought are seen to be constantly sweeping through it—not its own thoughts in the least, for it has of itself no power to think—but the casual thoughts of others which are always floating round us. Students of Occultism are well aware that it is indeed true that “thoughts are things,” for every thought impresses itself upon the plastic elemental essence, and generates a temporary living entity, the duration of whose life depends upon the energy of the thought-impulse given to it. We are, as it were, living in the midst of an ocean of other men’s thoughts, and whether we are awake or asleep these are constantly presenting themselves to our etheric brain. So long as we ourselves are actively thinking, and therefore keeping our etheric brain fully employed, it is practically impervious to this continual impingement of thought from without; but the moment that we leave it idle the stream of inconsequent chaos begins to pour through it. Most of the thoughts sweep through unassimilated and almost unnoticed, but now and then one comes along which reawakens some vibration to which the etheric brain is accustomed; at once that brain seizes upon it, intensifies it, and makes it its own; that thought in turn suggests another, and so a whole train of ideas is started, until eventually it also fades away, and the disconnected, purposeless stream begins flowing through the brain again. The vast majority of people, if they will watch what they are in the habit of calling their thoughts closely, will find that they are very largely made up of a casual stream of this sort—that in truth they are not *their* thoughts at all, but simply the cast-off fragments of other people’s. For the ordinary man seems to have no control whatever over his mind; he hardly ever knows exactly of what he is thinking at any particular moment, or why he is thinking of it; instead of directing his mind to some definite point, he allows it to run riot at its own sweet will, or lets it

lie fallow so that any casual seed cast into it by the wind may germinate and come to fruition there. The result of this is that even when he, the Ego, really wishes for once to think consecutively on any particular subject, he finds himself practically unable to do so; all sorts of stray thoughts rush in unbidden from every side, and since he is quite unused to controlling his mind he is powerless to stem the torrent. Such a person does not know what real concentrated thought is; and it is this utter lack of concentration, this feebleness of mind and will, that makes the early stages of occult development so difficult to the average man. Again, since in the present state of the world's evolution there are likely to be more evil thoughts than good ones floating around him, this weakness lays him open to all sorts of temptations which a little care and effort might have avoided altogether.

In sleep, then, the etheric brain is even more than usually at the mercy of these thought-currents, since the Ego is for the time in less close association with it. A curious fact brought out in some recent experiments is that when by any means these currents are shut out from the etheric brain it does not remain absolutely passive, but begins very slowly and dreamily to evolve pictures for itself from its store of past memories. An example of this will be given later, when some of these experiments are described.

3.—*The Astral Body.* As before mentioned, it is in this vehicle that the Ego is functioning during sleep, and it is usually to be seen by any one whose inner sight is opened, hovering over the physical body on the bed. Its appearance, however, differs very greatly according to the stage of development which the Ego to which it belongs has reached. In the case of the entirely uncultured and undeveloped person it is simply a floating wreath of mist, shapeless and indefinite, receptive only of the coarser and more violent kâmic vibrations, and unable to move more than a few yards away from its physical body; but as evolution progresses it becomes more and more definite in outline, and more and more nearly a perfect image of the physical body beneath it. Its receptivity simultaneously increases, until it is instantly responsive to all the vibrations of its plane, the finer as well as the more ignoble; though in the astral body of a highly-developed person there would naturally be no matter left coarse enough to respond to the

latter. Its power of locomotion also becomes much greater; it can travel without discomfort to considerable distances from its physical encasement, and can bring back more or less definite impressions as to places it may have visited and people it may have met. In any case this kâmic body is, as ever, intensely impressionable by any thought or suggestion involving desire, though in some cases the desires which most readily awaken a response in it may be somewhat higher than in others.

C. W. LEADBEATER.

(To be concluded.)



LOOK at another person while living; the Soul is not visible, only the body which it animates. Therefore, merely because after death the Soul is not visible is no demonstration that it does not still live. The condition of being unseen is the same condition which occurs while the body is living, so that intrinsically there is nothing exceptional, or supernatural, in the life of the Soul after death.



My Soul has never been, and never can be, dipped in time. Time has never existed, and never will; it is a purely artificial arrangement. It is Eternity now, it always was Eternity, and it always will be. By no possible means could I get into time if I tried. I am in Eternity now, and must there remain. Haste not, be at rest, this Now is Eternity. Because the idea of time has left my mind—if it ever had any hold upon it—to me the man interred in the tumulus is living now, as I live. We are both in Eternity. There is no separation—no past; Eternity, the Now, is continuous.

RICHARD JEFFRIES.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 164.)

V. THE PRE-EXISTENCE OF THE SOUL.

AMONG the many doctrines forgotten or discarded by modern Christianity, none is more valuable or more worthy of consideration than that of the pre-existence of the human soul, its continuity not only in the future, but in the past. According to the common religious view the soul starts at some definite period of time, launched into being by the will of God, or proceeding in some mysterious way from the souls of the parents, and having been impelled from non-existence into life, it continues through the endless stages of all future time. There is a beginning, a continuation, but no end.

Such an illogical theory of existence has practically held the field for centuries. It has been declared by the authorities of the Church to be the true Catholic doctrine. That it is unintelligible does not appear to be of great consequence, as it is only one of many doctrines having the same characteristic, and it is not given to man to pry into the secrets of his God.

The point we have to settle is not, however, whether the Church as it is at present, or that of a few centuries back, held to this belief, but whether it has been universal in the Christian Church, and the accepted doctrine from the beginning. If we find traces of another belief in the first centuries of Christianity, when the faith was young and fresh, we are more likely to arrive at the original teachings by considering such traces without regard to later and probably more corrupted beliefs.

There have been multitudes of statements made in recent, and especially in Theosophical literature, attributing the teaching of re-incarnation to the early Church. We have heard that all the great Christian Fathers believed in it, that it was the acknowledged doctrine of the Church, or, on the other hand, that it was part of its secret teaching. To support this, many authorities are quoted,

with much appearance of accuracy, and passages even are given, with very distinct statements when read apart from their context. If such evidence is reliable, we have a most valuable support from the Christian standpoint for the teaching of re-incarnation. But, alas, the more one reads of the authorities cited, the more mythical becomes the evidence. It is not clear at all how such statements came first to be made, or who was originally responsible for them. The quotations are probably slightly distorted passages from the writers cited, removed from the context, and with meanings read into them that would almost raise their authors from the grave. From such a small beginning great things grow. The first little discovery is like a seed sown in fruitful soil, and once finding some possible indication of the doctrine of re-incarnation in one writer, it is not a very difficult step to assume it as a generally-accepted belief, and then proceed to argue from the new ground. The process is a familiar one in many other branches of study.

The passages quoted in such books as Walker's *Re-incarnation* may, of course, exist, but as the references are mere vague statements that so-and-so wrote such a sentence, and as the said writer was probably responsible for several huge volumes, verification is practically impossible. Moreover, the further those authors are studied, the less probable does it appear that they held any such belief, or, in some cases, that they would have considered it compatible with Christian teaching. It would be safer, therefore, to leave all such statements severely alone, until something like reasonable evidence is available.

But while one must dismiss the assertion that re-incarnation was the doctrine of the early Christian Church, it does not at all follow that the analogous doctrine of the pre-existence of the soul can be put aside. Some little evidence can certainly be obtained on this point, which shows that the belief, if not general, held an important place in the minds of the more cultured thinkers of Christianity. The borderland between the pre-existence of the soul and the idea of re-incarnation is not a well-defined one. Pre-existence assumes a pre-natal life of the soul in some form, probably a series of lives, the soul passing from stage to stage. This is practically re-incarnation, excepting that the latter generally implies the return of the soul to life in a body on this earth or plane, while the

former only assumes a continuity of life in various stages. That is certainly an important difference when an attempt is made to work out the processes of human evolution, but to those who do not follow out the conception in a detailed manner, the distinction between the two ideas is not very great. That some little confusion of this description existed in early times is very probable, as the multitude would not pause to consider all that their accepted faith implied. It is therefore by no means improbable that many Christians had a vague general belief in a past life of the soul as well as in a future one.

In considering the evidence on this subject, it will be well to take the Scriptures first. We find in them some distinct corroborations of the doctrine of pre-existence.

It would seem to be well established that, among the Jews after the captivity, the belief in re-incarnation was prevalent. The most important evidence on this point is a brief note by Josephus, the great Jewish historian, who says (*Bell. Jud.*, ii. 8):

“They (the Pharisees) say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment.”

This is clear enough, and when we consider the important bearing of the Jewish beliefs on Christian doctrine and early Christian tradition, it is at least reasonable to suppose that this view penetrated into the Church, and may have lasted for some time.

The indications of either re-incarnation or pre-existence to be found in the *Old Testament* are not numerous, nor are they very precise, but the one or two instances that occur are worthy of notice as corroborating the statements elsewhere made. In *Jeremiah*, i. 5, the “word of the Lord” said:

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

It might of course be argued that this was as applicable to the idea of predestination as to that of pre-existence.

The statement by Jesus that Elias came in the person of John is an instance that will recur at once to readers, and in its simple surface meaning it teaches re-incarnation. Whether, however, it was meant in this sense is a matter open to question. Certainly it

has a reasonable meaning apart from the doctrine, and John himself, in *John*, i. 21, stated that he was not Elias. What is of interest, however, is that the questioning of the people shows a belief in the return of the soul to earth to carry on the work given to it.

Undoubtedly the clearest instance is that of the cure of the man blind from birth (*John*, ix.). The disciples asked Jesus who had sinned, the man's parents or himself, that he had been born blind. This enquiry proved the unquestioning belief of the disciples in a previous life of the soul, and in its punishment in this body in consequence of former sin. This doctrine is not taken as doubtful in any way, but is assumed as true, and Jesus in his reply evidently takes it for granted, for he merely answers the direct question and does not correct or dispute the belief. This can hardly be regarded as anything else than a sanction of the idea.

We have, however, not only traces of reincarnation or pre-existence in the *New Testament*, but also indications of the attainment of what the Hindus call liberation, the release from the cycle of birth and death. Only by the aid of this conception can we understand the passage in *The Revelation*, iii., 12.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

This implies that the soul hitherto has proceeded from this divine condition into lower stages, and until it attains this permanent union it is under the sway of the lower powers which cause it to "go out."

In the *Recognitions of Clement*, in olden times attributed to Clement of Rome, the contemporary of the Apostles, but in later days brought down to a period some century or two after, the doctrine of the pre-existence of souls is taught. This book is a narrative of the time of Christ, and is supposed to be a record of the teachings of Peter the Apostle.

In book i. chap. 28, the following passage occurs, relating to the creation :

"And when, after this, He had ordered living creatures to be produced from the earth and the waters, He made Paradise, which also He named a place of delights. But after all these things He made man, on whose account He had prepared all things, whose internal species (nature) is older (than the world), and for whose

sake all things that are were made, given up to his service, and assigned to the uses of his habitation."

A point of some interest arises in an argument of one of the earliest writers, Tatian, who lived about the middle of the second century. He was a pupil or disciple of Justin Martyr, and later in life became somewhat influenced by Gnostic ideas, and preached asceticism, founding a school or sect having for its purpose the obtaining of self-mastery. On the surface he denies pre-existence quite emphatically, but in his analogy he introduces us to quite another conception. If the analogy holds good, he regards the relation between a former state "of nothingness" and our present life, as equivalent to the relation of our present and future existences.

"We believe that there will be a resurrection of bodies after the consummation of all things; not, as the Stoics affirm, according to the return of certain cycles. . . . For just as, not existing before I was born, I knew not who I was, and only existed in the potentiality of fleshly matter, but being born, after a former state of nothingness, I have obtained through my birth a certainty of my existence; in the same way, having been born, and through death existing no longer, I shall exist again, just as before I was not, but was afterwards born." (*Address to the Greeks*, chap. vi.)

We find in some of the other Fathers unmistakable denials of the pre-existence of the soul, but such a passage as that quoted may throw some doubt upon the nature of the denial. The mode of thought and expression was at that time so different from what it is at present that it is a difficult matter to enter into the real thought of the early Christian writers.

Irenæus, writing against the heresies of the times, especially against the Gnostic sects, sometimes touches on rebirth and pre-existence, but in a very hostile manner. In the work, *Against Heresies*, book ii., chap. 33, "Absurdity of the Doctrine of Transmigration of Souls," he says:

"We may subvert their doctrine as to transmigration from body to body by this fact, that souls remember nothing whatever of the events which took place in their previous states of existence. . . . If, therefore, the soul remembers nothing of what took place in a former state of existence, but has a perception of those things which

are here, it follows that she never existed in other bodies, nor did things of which she has no knowledge, nor [once] knew things which she cannot [now mentally] contemplate. But, as each one of us receives his body through the skilful working of God, so does he also possess his soul. For God is not so poor or destitute in resources that He cannot confer its own proper soul on each individual body, even as he gives it also its special character."

The title of the following chapter sufficiently explains his views: "Souls can be recognised in the separate state, and are immortal, although they once had a beginning."

Clement of Alexandria, along with Origen and probably many others of the Alexandrian school, taught that the soul proceeded from a divine source and had come down to earth from various stages in a higher grade of life. In his *Exhortation to the Heathen* he introduces this conception:

"But before the foundations of the world were we, who, because destined to be in Him, pre-existed in the eye of God before—we, the rational creatures of the Word of God, on whose account we date from the beginning; for in the beginning was the Word. . . . He, who is in Him that truly is, has appeared; for the Word 'who was with God,' and by whom all things were created, has appeared as our teacher. The Word, who in the beginning bestowed on us life as Creator, when He formed us taught us to live well when He appeared as our teacher; that as God He might conduct us to the life which never ends. He did not now for the first time pity us for our error; but He pitied us from the first, from the beginning."

As might be expected, the fullest treatment of this doctrine of the soul's former states is to be found in Origen, who holds to it most strongly, defending it, however, not as though it was a novel idea in Christianity, but a regular and properly established belief. There is no question here as to its orthodoxy, nor evidently is there expected any opposition from orthodox sources.

The first passage I will quote is from *De Principiis*, book iii., chap. 5. A hint is given of a great scheme of evolution, which we have every reason to suppose was worked out in detail, and differed in no essential feature from the teaching to be found at the root of all the great religions of the world:

"I am, indeed, of opinion that, as the end and consummation

of the saints will be in those [ages] which are not seen, and are eternal, we must conclude (as frequently pointed out in the preceding pages), from contemplation of that very end, that rational creatures had also a similar beginning. And if they had a beginning such as the end for which they hope, they existed undoubtedly from the very beginning in those [ages] which are not seen, and are eternal. And if this is so, then there has been a descent from a higher to a lower condition, on the part not only of those souls who have deserved the change by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones; although against their will—‘Because the creature was subjected to vanity, not willingly, but because of him who subjected the same in hope;’ so that both sun and moon and stars, and angels might discharge their duty to the world, and to those souls which, on account of their excessive mental defects, stood in need of bodies of a grosser and more solid nature; and for the sake of those for whom this arrangement was necessary, this visible world was also caused to come into being.”

Here we have several points of interest. The souls existed on higher planes before entrance into this world; some souls came into a lower state because of their own actions, or by Karma; others came in order that these might be helped in their purification; and lastly, this world was made for the sake of those who had become impure and therefore fell into grosser forms of life. Origen goes on to say that “it was owing to preceding causes, originating in free will, that this variety of arrangement had been instituted by God.”

A. M. GLASS.

(To be continued.)

THEOSOPHICAL ACTIVITIES.

INDIAN SECTION.

The work of the Vernacular Section is making some progress in Southern India, under the ever loyal direction of R. Jagannathiah of Bellary. In concert with A. Nilakanta Shâstri of Cuddapah—who has guaranteed Rs. 300 a year towards the work—he has divided the Cuddapah District into three circles, with three travelling lecturers, and is now arranging the Bellary District in like manner. *The Theosophic Thinker* has unfortunately been removed to Madras, so that it is now divided from the Bellary work.

Pandit Cheda Lal, the Assistant Secretary, is not able to continue his work at the Benares Headquarters, in consequence of the failure of his right hand. A kind of writer's cramp appears to have set in, so that he cannot carry on the correspondence. The General Secretary finds it very difficult to secure efficient help, and the Pandit's disablement is a disappointment, as he was singularly well-fitted for the work.

CEYLON LETTER.

In the September number of *LUCIFER* the announcement of the laying of the foundation stone of the few solid rooms for the Musæus School and Orphanage, was made in "On the Watch-Tower." It affords me great pleasure to state that the building of the rooms is now almost complete, and that indefatigable worker, Mrs. Higgins, and her friends are looking forward to November 15th to occupy the rooms. That day will be the anniversary of her landing in Ceylon four years ago. Working hard for the noble cause she has espoused, amidst all manner of trials and troubles, this brave-souled lady has succeeded at last in finding more substantial quarters for her little girls, than they had under a palm-leaf roof. The number of scholars is increasing and admission to the Orphanage is sought with pitiful urgency, but with reluctance Mrs. Higgins has to refuse applications, as she can only support with the greatest difficulty and the strictest economy the few orphans she has already taken in charge.

Meetings of the Hope Lodge are regularly held on Sunday after-

noons. These are open to the public. On Wednesday afternoons the private Lodge meetings are held for study. We hope next year to open a library and to establish a centre of active propaganda. Our President, Dr. English, is still away at Adyar. He expects to return early in November, when the Colonel will be back at Headquarters.

S. P.

EUROPEAN SECTION.

Although the series of lectures given by Mrs. Besant on Re-incarnation and Devachan at Queen's Hall only concluded on October 6th, a second series was begun on October 20th, owing to the unexpected lengthening of her stay in England. This series is probably the most interesting yet delivered, and bears the general title, "Man and his Bodies." The first two lectures were given on October 20th and 27th to very large audiences, who listened with great attention. The last two of the series are delayed until November 24th and December 1st, owing to the pre-engagement of the hall by another speaker. The scheme of the lectures is worth giving in detail, as it may suggest outlines for other speakers.

October 20th, I, *The Physical Body*. (a) The Visible Part; its Composition, Purification and Possibilities. (b) The Invisible Part: its Nature and Functions, Waking and Sleeping. Mediums and Materialization. Death.

October 27th, II, *The Astral Body*; its Composition, Purification and Possibilities. Its Functions, Waking and Sleeping. Appearances at a distance, before and after Death. Death.

November 24th, III, *The Higher Bodies*. (a) The Mind-Body; its Nature, Growth and Functions. (b) The Causal Body; its Development and Functions. (c) The Spiritual Body. Temporary Artificial Bodies. The Human Aura, its growth and what it reveals.

December 1st, IV, *The Man*. How Consciousness works in the different Bodies. The Links which mean Memory. Carrying our Memory unbroken through Day and Night, through Life and Death. The Conquest of Matter, Time and Space.

A new Lodge has just been started, with Harry Banbery as President, the present place of meeting being at Balliol House, Toynbee Hall. The name chosen is "The East London Lodge," and as it is very well situated there is a good prospect of its success.

At the Annual Business Meeting of the Blavatsky Lodge the report showed that, in spite of the large numbers who left in the early part of the year, the new members had made up for the resignations. The

Lending Library, started at the end of last year, has proved very successful. The officers were re-elected unanimously.

The lecturers of the month were: Mr. A. P. Sinnett, on *Superphysical Science*, a review of the evidence available to the public for the existence of the superphysical; Mrs. Annie Besant, on *Our Work*, an exposition of the work that might be done in the service of the Masters on this and other planes; Mr. C. W. Leadbeater, on *The Path of Service*, a tracing of the steps on the Path leading up to the first great Initiation and onwards to Adeptship; Mr. A. M. Glass, on *Spiritualism and its Spirits*, a presentment of the types of phenomena classed as spiritualistic and of the possible explanations thereof; Mr. G. R. S. Mead, on *The Theosophy of Valentinus*, a very lucid sketch of a most complicated system. During November Mrs. Hooper will speak on *Occultism in English Poetry*; Dr. A. A. Wells on *Elementals in the Middle Ages*; Mrs. Annie Besant on *The Growth of the Ego*; Mr. Mead on *Theosophic Alexandria*. On the first Thursday in December, Mrs. Besant will lecture on *Responsibility*. She leaves for India on December 6th.

Mrs. Cooper-Oakley has visited the Bradford, Leeds, Harrogate and Manchester Lodges, and the centre at Sheffield, delivering lectures and holding meetings for students and for enquirers. She returned to Headquarters early in November.

The ninth Conference of the North of England Federation, Theosophical Society, took place at Ilkley on October 12th, when some five and twenty Fellows of the Theosophical Society assembled from Bradford, Leeds, Manchester, Harrogate, Liverpool and Middlesbro'. At the meeting of the Council held prior to the General Conference it was affirmed on motion that the Southport and Eastern Lodges are not "of right" members of the North of England Federation, Theosophical Society. A discussion on "Authority—its use and abuse" occupied the afternoon meeting, over which Mr. Hodgson Smith presided. The evening session was thrown open to the public by advertisement—an innovation adopted with a view to bringing Theosophy again before the Ilkley people, as Mrs. Besant lectured in their town for the first time in September. An address on "Theosophy in relation to Social Problems" was given by Miss Ward, a number of questions were asked by visitors, and the local press reported the proceedings at considerable length.

AMERICAN SECTION.

Mercury has much enlarged its borders, and bids fair to develop into one of the magazines of the first rank in the Theosophical world. It states that Mr. Melville S. Wadham, of Newhaven county, has offered

"to print, at his own expense, a monthly paper similar to the old *Forum*, and free of charge, for the use of the American Section." If Mr. Fullerton would resume his old work as its editor, he would give pleasure to many who miss their familiar monthly visitor.

The Las Vegas Centre is growing stronger, and its members are earnest students. Mr. N. F. de Clifford "writes from Los Angeles that Harmony Branch has full and enthusiastic meetings, spite of the hot weather"—and we shivering over here! A spirit of activity shews itself in both the Harmony and Dhyâni branches.

The Golden Gate Branch (San Francisco) is holding a class for the study of the *Bhagavad Gîtâ*.

Toronto Branch announces itself as flourishing, and protests against the misleading comments made upon it by those who have left the Theosophical Society.

AUSTRALASIAN SECTION.

The interest this month has largely centred in Sydney, where the Countess Wachtmeister's lectures have continued to be well received by public and press, and her receptions on Saturday afternoons to be crowded by curious and enquiring visitors both inside and outside the circle of "Society." In many private gatherings too, the Countess has created a very favourable impression and has removed many misconceptions as to the aims and nature of Theosophy. Her approaching departure for towns on the Northern line of New South Wales and for Queensland will enable us to estimate the permanence of the results attained. Already there is a marked increase in the membership, due, in large measure, to her activity and attractive presentation of the truths of Theosophy. She will leave many new friends to regret her loss, and a blank in the Headquarters' meetings which it will not be easy, or indeed possible, to fill. The Countess starts on the 23rd September for Newcastle.

Mr. P. D. Khan has already left us and is now in Brisbane, whence he sends to Headquarters very encouraging accounts of the activity and earnestness of that Branch and the generous support it receives from officials and members alike.

These reports are confirmed by a member of the Brisbane Lodge now in Sydney. Mr. Wishart is an authority on the organization and working of Friendly Societies in the Colonies and is attending a Congress of these societies as delegate from Queensland. He regards the work which these societies perform as one aspect of practical Theosophy, and in urging their claims he often finds himself talking

pure Theosophy to appreciative audiences who are quite unconscious of the source from which he draws his inspiration. In several directions a tendency is becoming visible on the part of some excellent movements to join hands with the Theosophists if not to accept Theosophy. This is particularly marked among the Temperance Bodies, to whom the Countess lectured shortly before her departure under the patronage of the Mayor and Mayoress of Sydney on "Total Abstinence and Vegetarianism from the standpoint of Theosophy." The lecture was extremely well received and we learn that the action of the Committee who invited the Countess to speak, which had been questioned by one or two narrow-minded members of the executive, was enthusiastically applauded by the majority, and a vote of thanks for the service done to the cause of total abstinence was carried by acclamation. It can hardly be doubted that good must come from the association of individual members or groups of members of the Theosophical Society with any other movement for the elevation of humanity, so long as the independence of the Theosophic platform is maintained.

In northern Queensland efficient help is being given by Bro. W. Irwin, President of the Rockhampton (Capricornian) Branch in organizing a scheme of press work, and in taking charge of the distribution of a circulating library, and of original Branch papers for use at Lodge meetings. The library is now in course of formation, and it is hoped will soon contain a large number of lectures, addresses, and studies on Theosophic topics. Three type-written copies of most of these will be made, and one copy will be available for exchange with Branches at home who may desire to avail themselves of the offer. Of course unpublished work only will be dealt with.

We hear from Adelaide of the probable retirement from office of the Hon. Secretary. Mrs. Elise Pickett has been a prominent figure and an enthusiastic worker for Theosophy for many years, and it is certain that, wherever she may be placed, her heart will be wholly in the cause to which she has devoted her best energies. It is hoped that a release from the cares of office will result in an improvement of her health and strength, which have been too severely taxed of late.

In Melbourne the work of the two Branches goes on with gratifying success. New enterprise and united action give promise of excellent results. The Melbourne Branch has removed its offices from 80, Swanston Street, to more commodious and quieter quarters in Pleasance Buildings, 178, Collins Street.

Auckland N.Z.—September 3rd. During the past week the local

Lodge has secured a lease for three years of more commodious and better situated quarters than those occupied by it for several years in the Victoria Arcade. The quarters of the Lodge are now in the large building of the Australian Mutual Life Association, at 30 and 32, Queen Street. The Lecture Hall now occupied has two large windows looking into Queen Street, the principal thoroughfare in the city. Though the rent is higher than in the old place, it is believed to be within our reach, and the situation will have many advantages not possessed by the former quarters.

A very largely signed memorial has been sent to Mrs. Besant from the Branches of the Section, asking her to revisit the Colonies at an early date.



REVIEWS.

THEOSOPHY AND OUR TIME, KARMA AND REINCARNATION, DEATH AND AFTER.

Three pamphlets by R. Eriksen. [The Norwegian Theosophical Society in Christiania.]

THE first pamphlet comments upon the very natural enquiry made by people as to what meaning and purpose Theosophy has for the present day, and upon the discontent felt with modern materialistic religious methods. It remarks that: "Form from which the Spirit has fled can no longer possess an illuminating spark," and that "Theology without Theosophy is but a spectre."

The second pamphlet treats of Reincarnation and Karma as two of the most important conceptions of Theosophy, and goes on to discuss in connection with them the natural laws of cause and effect, the persistence of force or conservation of energy.

Death and After is divided into several parts, and considers at some length the following subjects: "A Portal to the Other Life," "Kâma Loka," and "Devachan." This pamphlet contains a most able exposition of the Seven Principles, and the Seven States of Consciousness, and it also endeavours to show that it is possible even during our earthly life to lift the veil that divides us from the other side.

M. H.

A COLLECTION OF THE ESOTERIC WRITINGS OF T. SUBBA ROW.

Published for the Bombay Theosophical Publication Fund by Tookaram Tatya. [London : The Theosophical Publishing Society, 7, Duke Street, W.C. Price, 3s. 6d.]

ALL who knew the late T. Subba Row—"that brilliant young Indian mystical philosopher," as our President-Founder once called him—will welcome the re-publication in book form of the articles which they used to peruse so eagerly as they appeared in the pages of *The Theosophist*. All too few as those articles were, they won for him even in the unappreciative West a reputation for deep Occult knowledge and accuracy of thought which has rarely been equalled, and any student of Theosophy who has not yet read them cannot do better than procure this book immediately. It is very much to be wished that the printing of the volume were more worthy of the importance of its subject, but the misprints are numerous and of the most serious character, and sometimes, when they happen in connection with sacred names, are calculated to cause a shudder of horror in the mind of a reverent reader. Would it not be possible for our good brother Tookaram to get some European used to proof-correcting to look through his books before they are issued? It seems a pity that such noble work should be so sadly marred by blemishes which could readily be avoided by the exercise of a little additional care.

The volume before us opens with the President-Founder's obituary notice of Mr. T. Subba Row, the most remarkable feature of which is the admission by our author's mother that his interest in metaphysical subjects and even his recollection of his Guru were recovered in this incarnation only through his connection with the Founders of the Theosophical Society. Next comes the profound article on "The Twelve Signs of the Zodiac," which created such a sensation when it appeared in *The Theosophist* in 1881. The rules given for unravelling the hidden meanings of words—though only a selection, are sufficient to show the laborious nature of the study demanded from the investigator who would succeed, while the use to which they are put by the Hindu scholar proves their effective character. The names of the twelve signs of the Zodiac, being thus treated, yield "the contents of the first chapter of the history of this universe."

In the next article Mr. T. Subba Row asserts the fundamental identity of the Âryan and the Chaldeo-Tibetan Esoteric doctrine; the Aryan Secret Doctrine, he says, makes intelligible and harmonious the teachings of the great systems of Indian philosophy, and it existed

long before the *Vedas* were compiled; in the *Vedas* the conclusions of the true Secret Doctrine are hidden, and while the literal sense of the words is for the outsider, the true teaching is conveyed by the metre and the Svāra. After a suggestive enquiry into the source of the teaching, the learned Brâhman classifies the Occult forces of Nature, and then proceeds to examine the constitution of man, stating the three primary causes that produce him, and their necessary seven combinations, each combination being what the Theosophist calls a "Principle" of man. Each is then described, and the question of their *post mortem* fate is discussed, an emphatic condemnation of Western Spiritualism closing the article. Some interesting notes by H. P. B. are appended to it.

Mr Oxley's intolerant hatred of Theosophy seems partly explained by the review of his book on *The Philosophy of Spirit* by our author. His ignorance of Eastern philosophy and his presumption in dogmatizing upon it receive a treatment which one must admit to be galling, as the powerful critic plays with him in a manner the easy humour of which cannot disguise its piercing irony and keen contempt. A quasi-answer from Mr. William Yeates is inserted for the sake of Mr. Subba Row's notes. After a controversy on "A Personal and Impersonal God," we come to a lengthy and scholarly article on Shri Shankarâchârya's date and doctrine, in which an acute analysis, based on abundant learning, leaves Western Orientalists little possibility of effective reply. Would that India could give to Theosophy another Brâhman as learned and as strong as Subba Row!

We have not space to follow our author through each article, and can only mention in passing his clear reasoning on the date of the BUDDHA, his exposition of the "Kiddle incident," and his luminous and most instructive "Notes on Occult Philosophy." Students would do well to carefully consider these. Mr. T. Subba Row's experiences with an astrologer and his Nadigrantham show that a mystic need by no means be devoid of ordinary shrewdness; the result of the interview is caustically summed up in the phrase that he and his friend took leave of the astrologer "with our minds freed from all doubts regarding the notorious Nadigranthams." It should be enough to draw the reader's attention to "Places of Pilgrimage in India," for if it has for him any message it will not need explaining. An admirable *critique* of *The Virgin of the World* should be carefully studied by every reader of Dr. Kingsford's and Mr. Maitland's works. We then come to a correspondence between our author and H. P. B. on the "Classification of Principles," a correspondence which unhappily gave rise to a temporary

estrangement between the two eminent persons concerned, an estrangement that led to lamentable results. The book concludes with an article on the "Occultism of Southern India," and a letter to the London Lodge.

We cannot finish this notice without an expression of sincere thanks to Mr. Tookaram Tatya for rescuing these articles from the comparative obscurity of old magazines and issuing them in convenient book form.

THE WORLD MYSTERY.

Four Essays by G. R. S. Mead, B.A., M.R.A.S. [Theosophical Publishing Company, 7, Duke Street, W.C. Price 3s. 6d.]

THE title of Mr. Mead's new volume is a fascinating one. There is not one of us who, at least in his moments of deeper thought, has not felt in himself the power of "the riddle of the painful earth"—a true Sphinx, waiting to devour him unless he finds an answer. And those who have tried, and tried in vain, to satisfy the Sphinx with the miserable attempts at an answer which are all that the popular systems of religion and science can furnish, will welcome this new and powerful setting forth of the testimony of the religions of the Elder World to the truths, old and yet ever new, which alone can give its solution. The first of the four Essays which make up the volume is entitled "the World Soul." In this the author undertakes "without criticising, except in the briefest manner, any of the crude expressions of man's aspiration to the Divine, to put forward a number of instances of the more perfect expressions of great minds and great teachers who have in some measure sensed the actuality of that mysterious bond that makes all men one." He fulfils this undertaking by various extracts from the hymns and prayers to the Supreme Spirit contained in the Indian *Vedas* and the sacred writings of the Taoists, the Pârsis, the Chaldæans, the Egyptians, the Gnostics, the Greeks and Romans and others; ending with those of the Scandinavians and the Mohammedan Sûfis: each accompanied with short, but clear and valuable comments tending to bring out in its full distinctness the wonderful unity which underlies the apparent diversity of all these different religious systems. Under our author's skilful hand the whole forms a body of evidence which can hardly be followed by any unprejudiced reader without conviction.

The other three papers which make up the volume treat of "The Vestures of the Soul," "The Web of Destiny," and of "True Self Reliance." To these subjects a freshness is given by their mode of

handling, the author's merit being not so much as it were an exposition of revealed truth, but its illustration by carefully chosen passages from valuable works often out of the reach of the ordinary, merely English-speaking reader. The lesson of the last is evidently a favourite thought of the writer's, and indeed cannot be too often repeated and dwelt upon, that each man is what he has made himself, no more, but no less; the lesson summed up by one of our early writers in the few, pregnant words: "You must learn to stand utterly alone—to know yourself as great as any other, with the same possibilities, the same Divinity in yourself—before you find peace."

We are gradually attaining a good store of elementary works, such as we can with confidence set before the mere outside enquirer. For one who is ready to go somewhat further—who needs something between the *Theosophical Manuals* and the *Secret Doctrine*, the choice is still limited; and we are grateful to Mr. Mead for having given us a work which many of this latter class will find eminently adapted to their special needs—one in which they will have, in short compass, a mass of evidence that Theosophy is, as it claims for itself, no modern invention but in truth the Wisdom of the Ancients.

A. A. W.



THEOSOPHICAL AND MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 1:—An editorial greeting opens the number, on the beginning of the seventeenth year of *The Theosophist's* existence, "Old Diary Leaves" gives us but short allowance this month, owing to the lengthened visit to Europe of Colonel Olcott, but what there is fully maintains the usual interest. Disturbances are rife, and form the most entertaining reading, showing how important events may be affected by small things, as the Coulomb scandal was by petty feminine household squabbles. The incidents of the Simla visit are promised

in the next issue, and these will be of special interest. A paper on Mahâtmas and Saints, by Dr. Wells, follows the historical sketch. He points out, that while the methods of training among the mystics of the Christian Church are true ones and lead to good results, no real school of training has ever been formed. "Occultism and Science" is a short article dealing with the attitude of modern thought towards the mystical side of nature. A weird story of "Retribute Reincarnation" tells us of a man, robbed and murdered by another, reincarnating immediately as the son of the latter,

causing his ruin, and confessing the revenge upon his death-bed. The other papers include "The Ethical Significance of Rāmâyana," "Jnyâna and Bhakti misunderstood," and some continued articles.

A.

THE PATH (*New York*).

Vol. X, No. 7:—The letters of Madame Blavatsky refer to the devotion of the Countess Wachtmeister and others to her in her times of trouble. The first letter should give the reader some insight into the complexity of her nature. "The Bodily Seats of Consciousness" is a well thought out paper on physiological lines. "The Fourfold Lower Man" is perhaps the strangest mixture we have met in a Theosophical magazine. The information as to the astral man and the states after death to be found in Theosophical literature has been taken and jumbled into inextricable confusion. It is by the astral principle, we are told, that we are made conscious of our oneness with the Universe! The description of the Kâmalokic states, and of the action of the Linga Sharîra, is still more inaccurate.

A.

THE VÂHAN (*London*).

Vol V, No. 4:—The "Enquirer" has fully recovered its former proportions, and more than four pages are devoted to it. The first question is with reference to sound and its nature, and provokes one or two replies of considerable interest. The other questions relate to the ordinary and the Theosophical conceptions of heaven, and to prayers for the dead.

A.

MERCURY (*San Francisco*).

Vol. II, No. 3:—This is an exceptionally interesting number, and the journal gives every promise of becoming a really useful publication. It opens with a paper by Bertram Keightley on "The Signs of

True Spiritual Progress," in which the ethical side is ably presented. Mr. Fullerton's "Old Wine in New Bottles" is continued. "Behind the Veil" is not so well supplied with marvellous stories as might be expected, and is filled up with an article on Tesla's electrical experiments. A careful description of the sensations experienced in projections of the double, such as are mentioned under this heading, and other psychic phenomena, would be of value, and might make this section of much interest. The "Children's Corner," is small, but well supplied.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 8:—In the first article by M. Lecomte, a very interesting case is given of the projection of the astral double, which, if a correctly observed fact, gives some valuable information. A sensitive when mesmerised, saw not only her astral or her physical bodies singly, but could see both at the same time. Another sensitive, who, under mesmeric influence, watched the former, saw the double proceed and take shape outside the body, but remain connected with it by a cord, about the middle of which was a luminous portion, in which it was said the power of vision was seated. The "Notes on *The Secret Doctrine*," the translation of the *Astral Plane* and "The Kâma-mânuasic Elementals," are continued, and the number concludes with a long correspondence, some Theosophical news and reviews.

A.

SOPHIA (*Madrid*).

Vol. III, No. 10:—This number opens with a translation of Madame Blavatsky's article on the "Substantial Nature of Magnetism," and is followed by *Letters that have Helped Me*, "Helena Petrovna Blavatsky" (concluded), and *The Building of the Kosmos*. The only article not a translation, is a discussion relating to some remarks in *La Revelacion*, a journal published in Alicante.

A.

TEOSOFISK TIDSKRIFT
(Stockholm).

Oct. 1895:—The official request for a charter to form the Scandinavian Section, and the grant of the charter by the President-Founder, are published. An article on the *Bhagavad Gîtâ* is translated by M. F. N. The commentaries on *Light on the Path* are continued, translated by E. Z., who has also given selections from Friedrich Nietzsche's *Thus spoke Zarathustra*. The number concludes with an account of Theosophical activities.

Fr.

THEOSOPHIA (Amsterdam).

Vol. IV, No. 42:—Opens with a leading article on *A Modern Panarion*, followed by the continuation of *The Key to Theosophy*, "India and her Sacred Language," *Through Storm to Peace*, *The Idyll of the White Lotus*, "The Doctrine of the Heart" and *Letters that have Helped Me*.

A.

THE PACIFIC THEOSOPHIST
(San Francisco).

Vol. VI, No. 3:—The first article is on "Theosophy in Theory and in Practice," and treats the subject from a devotional aspect. This is followed by "Religion in Religions," in which symbolism and ethics are considered. "The Father and I are One," is mainly noticeable for an ingenious illustration of a thermometer, comparing the rising and falling mercury to the consciousness of man.

A.

THEOSOPHY IN AUSTRALIA
(Sydney).

Vol. I, No. 6:—Mr. B. Keightley's article in *LUCIFER* on "The Purpose of the Theosophical Society," is reprinted. The number also contains notes on the Countess Wachtmeister's lectures and other current news, and some questions

and answers. Among the latter is to be found that familiar question as to the necessity of having a universe, when we had an "Absolute" already, which ought to have been sufficient. The "Scheme of study," outlined for Australian members, is exhaustive.

A.

ÂRYA BÂLA BODHINÎ (Madras).

Vol. I, No. 9:—A brief description is given in "How an English Boy is Brought up," of one or two of the great English schools. The article entitled "Our Religion," has returned to its original form and gives an account of the Devas and of the Hindu systems of worship. Other articles are reprinted from *The Light of Truth* and *The Theosophic Thinker*. A letter on English and Hindu school life gives some most interesting particulars of how the Hindu school-boy used to combine religion and physical exercise. The performance of religious duties as a substitute for cricket and football would be a fresh idea for boys in this country.

A.

ANTAHKARANA (Barcelona).

Vol. II, No. 22:—Continues the translation of Mrs. Besant's lecture on "India, her Past and her Future" and the *Bhagavad Gîtâ*. The translation of the latter has now reached the sixth chapter.

A.

THE THEOSOPHIC THINKER
(Madras).

Vol. III, Nos. 36-39:—The elaborate papers entitled "The Doctrine of Grace," dealing with the Old and New Testaments, are continued. B. P. Narasimiah writes on the importance of the Theosophical Society and sketches its nature and aims. In the "Student's Column" materialism is discussed. In "Deserve and Desire" an illustration is given, which will scarcely appeal to the Western reader, of the desire to liberate oneself from mundane existence. This desire is compared "to that of a person who is

trying to save his life by running away from his house on fire, leaving his wife, children, etc., to shift for themselves."

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 33-36:—These numbers contain reprints of "Old Diary Leaves" and Mrs. Besant's articles on "Karma." "Karma and Caste," deals with Brâhminism in an unfortunately very hostile manner, and shows strong prejudice against the Hindu forms of worship.

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 2:—Opens with a lecture on "Fire" by D. D. Writer, in which fire as a religious symbol is considered, especially in connection with Zoroastrianism. This is followed by a short article on Hell, and one on "The Theosophical Society and its Traducers," written from a Pârsî standpoint. Other papers and reprints make up an unusually good number.

A.

JOURNAL OF THE MAHÂ-BÔDHI SOCIETY (*Calcutta*).

Vol. IV, No. 6:—A long account is begun of the Buddhi-Gâya case. The remainder of the journal consists of extracts from reports of lectures on Buddhism, by Rhys Davids, and a sketch of Sir Edwin Arnold.

A.

THE LAMP (*Toronto*).

Vol. II, No. 15:—Opens with an article on "The Discovery of Atlantis," giving some of the ideas of Le Plongeon and some notes on the Navajos extracted from an American journal.

A.

OURSELVES (*London*).

Vol. I, No. 5:—This issue shows an improvement on former ones, as, with one exception, the style adopted in the papers is less grandiose. The story by Mr. Jameson describes the experiences of a materialistic man, who dreamed that he had entered a colony of ants as one of them, and gives the results of his dream.

A.

OTHER PUBLICATIONS.

We have also to acknowledge the receipt of the following: *Notes and Queries*, the American collection of various information on all topics; *Vegetarianism, or The Non-Flesh Diet*, a pamphlet and list of recipes by Wilhelmine J. Hunt, published in Melbourne; *The Philosophy of Life*, a small pamphlet in which the "Philosophy" is explained in eight pages; *Menneskets Syv Principper*, a Swedish translation of Mrs. Besant's *Seven Principles*; *The Sanmarga Bodhini*; *The Metaphysical Magazine*, with articles on Initiation, Mâyâ, Psychic Experiences and other subjects of interest; *New England Notes*; *Book-Notes*; *Perils of Premature Burial*, by Dr. Alexander Wilder.

LUCIFER.

ON THE WATCH-TOWER.

IN this December number of LUCIFER its senior editor must bid a temporary farewell to the editorial chair, and consign her beloved charge to the sole custody of her colleague. Fortunate is she to have a colleague at once so capable and so devoted to the cause that LUCIFER represents. For nearly seven years we have worked together, G. R. S. Mead and I, for five and a half years of that time living in the same house, and never a cloud has come between us; so I naturally feel no anxiety about our common charge when it falls into his hands alone. I hope to have an article appearing each month during my absence, so that I may not feel quite away from LUCIFER'S readers. Mr. Sinnett will contribute a paper in January, and one by Dr. A. A. Wells will also appear.

To India my steps are bent,^{* * *} to that land so dear and sacred to all true Theosophists, among whose children H. P. B., ere leaving us, told us she would reincarnate. I go straight across to Madras from Bombay, and shall reach Adyar several days before the Anniversary Meeting, in which I shall represent the European Section of the T. S. This Meeting, as usual, will be followed by the Convention of the Indian Section, and on each morning of the four days it is my privilege to speak in the large hall to the crowds who gather there to hear the old truths in their nineteenth century dress. A very interesting and happy event is this yearly gathering, and many old friends meet, who meet at no other time, and exchange thoughts on lofty subjects—the loftiest that can engage the human

mind. Very peaceful too are the small meetings of perhaps half-a-dozen familiar friends on the flat roof outside the room that was once H. P. B.'s and is now the President-Founder's, with the splendour of the moon making silver the sea and river beyond the trees through which fire-flies are dancing, and the glory of the stars in the clear depths of the Asian sky. Then truly nothing seems too good to be true for the upward-soaring Soul of man, and through the hush breathe voices that inspire, and thoughts that enkindle the heart.

* * *

But we must come back to the work-a-day world, away from Adyar under the moonlit sky, and look around from the Watch Tower as usual on the grayer life in Europe. It is very possible that when I have left Europe, the statement promised on October 3rd by Mr. Burrows may be published. The vague charges against the Society of fraud, deception, superstition, etc., were to be definitely stated with evidence in support, and I forfeited my passage in the ship leaving October 4th, in order to be here to meet them. To the vague charges there was nothing to answer, but it seemed possible that in the statement there might be some definite facts, however distorted, which would require to be explained. Two months have passed, and nothing has been done to formulate or establish our fraud and general wickedness. One cannot answer mere generalities, and particulars have been withheld. As the first attack was made when I was known to be leaving Europe, and as silence has since been preserved, I think I have the right to ask both my friends and the public to rate at their true value any charges that may be made after my departure.

* * *

The Emperor of Germany painted a picture, and entitled it, "The Kaiser's call of Warning," in which representatives of the "Christian Powers" (armed to the teeth?) surrounded a Cross, to protect it against the approach of "destructive hordes." The Emperor has not only painted the picture, but has himself described it, and it seems that the hordes in question are Asiatic, and have fired a town.

Huge clouds of smoke, twisted into diabolical outlines, issue from the destructive conflagration. The menacing danger, in the shape of Buddha, sits

enthroned within this frame of gloom. A Chinese dragon, serving also as the Incorporation of Destruction, bears this idol. With dismal advancing march, the Powers of Darkness approach the banks of the protecting stream.

On all this Mr. T. P. O'Connor dilates in the following wild way :

All of us who have watched the spectre of Buddhism, eating like a canker into the very heart of our civilisation, crouching at our hearths, and sapping the very foundations of our faith, will rally round the Kaiser's picture, and, hurling it into the midst of our foes, spread desolation and death in their ranks.

The spectre of a crouching canker at a hearth, eating civilisation's heart and sapping the foundations of somebody's faith, offers a somewhat wild medley of similes, reminding one of the famous sentence: "I smell a rat; I see it floating in the air; let me nip it in the bud." And a picture, however imperial, seems a somewhat ineffectual bomb to hurl with a view of spreading destruction and death; even if the frame were heavy, it could not knock down very many people, and would probably itself suffer seriously in the process. Apart from the folly of such rhodomontade, one might regret that a man of Mr. O'Connor's ability should show narrow-minded and insolent hatred of a great faith; but I felt that the diatribe was fitly written, when a few days later I saw on the placard of the *Sun*—displayed in huge letters as the part of its contents most likely to attract those it caters for—the announcement of a prize-fight with "full details." A paper that publishes such foulness can obviously only expect to find readers among the disreputable, and insult from such is compliment.

* * *

Mr. George Spriggs, a spiritualistic medium, has been giving in *Light* some interesting accounts of his own experiences. The conditions under which he sat might well be recommended for imitation to Spiritualists and Theosophists alike, though they need not be restricted to preparation for *séances* but should be the regular rule for those who would lead pure physical lives :

Becoming acquainted with Mr. Rees Lewis, that fine old Spiritualist of the West, I arranged with him for a series of sittings, a few friends being admitted to the circle who were willing to conform to the conditions prescribed. These conditions, particularly in my own case as medium, were rigid and even severe.

Mr. Lewis had strong opinions on the subject, and the communicating spirits backed him up. Every sitter abstained not only from drink and tobacco, but also from meat; in fact, we were all vegetarians during the period over which the sittings extended, and more than that, we always fasted from breakfast until the sitting was over in the evening, sittings being held on three nights each week. It was also prescribed that each member of the circle should take a bath before coming into the *séance*-room, which was scrupulously kept apart for the purpose and not used for anything else.

Circles thus conducted would be far less dangerous than those usually formed. Mr. Spriggs spoke very strongly against the use of alcoholic liquors, and stated emphatically that "the medium should be a rigid total abstainer." He said that after an exhausting *séance* the temptation to take stimulants was almost irresistible, and that hosts often press alcohol on the tired medium, "not dreaming of the mischief they may be doing."

* * *

Speaking of *Light*, I cannot help expressing regret at the change of its editorial policy since the days of Mr. Stainton Moses. That enlightened Spiritualist was always ready to say a good word for Theosophy, and heartily responded to my efforts to bring about a kindlier feeling between Theosophists and Spiritualists. But the present editor is making attacks on Theosophy a prominent feature in his journal, and seems to be labouring to destroy the *entente cordiale* that was slowly growing up.

* * *

The following extract from the *Amateur Photographer* is interesting:

Thought Photographs? This is the question which Mr. Ingles Rogers asks, and the account which he gives of his experiments is extremely interesting and curious, and the *bonâ-fide* nature of the same is vouched for by three independent witnesses. After gazing steadily for one minute at a postage-stamp stuck on to a piece of black card, the room was darkened and a sensitive photographic plate arranged in the place previously occupied by the stamp, and after steadily gazing at the plate for twenty minutes, two distinct images of the stamp were obtained on development. The question as to whether this is thought-projection, or merely the projection of the retinal image, is fully discussed by Mr. Rogers, one of the witnesses, Mr. A. Bohay, M.D., and the Editor, and it is an open question whether an image would be retained on the retina sufficiently long to be again projected, or whether it is an actual thought-projection. That an image is actually impressed on the visual purple is an undisputed fact, and has been

proved by Kühne, the well-known professor of physiology at Heidelberg, and also by Professor Gamgee, of Liverpool; but the assumption that such an image can remain for a sufficient length of time to be again projected is open to question; even if it did, it requires the assumption of the projection of light waves or vibratory ether movements of such a nature as to affect the sensitive plate. The experiment opens quite a new field of research, and in it may possibly be found an explanation of the so-called spirit photographs.

* * *

Miss Frances Power Cobbe and Mr. Benjamin Bryan have published a pamphlet protesting against the expenditure of public money on the promotion of vivisection, Dr. Klein having been employed to carry on experiments for the Local Government Board. He is not a "permanent salaried officer," but received during one year £670, and is frequently employed. Some of Dr. Klein's evidence before the Royal Commission is printed, and we learn that this amiable gentleman uses anæsthetics "for convenience sake," when vivisected animals remonstrate noisily against torture, as do dogs and cats; "for no other animals, as a general rule" does he use them. One answer may be cited as a specimen:

3562. Could you explain more in detail why you think it necessary, besides the point of time, to abstain from the use of anæsthetics in cases of research? —I fancy the whole attention of the investigator is drawn to the purpose of the experiment. He has made clear to himself what he is going to do, how he is going to do it, and what he is going to learn by it. He generally chloroforms a dog when he experiments on a dog for convenience sake, in order not to be disturbed by the howling and the resistance; and so with cats. He does not do it with frogs. I do not think we have any right to regard the sensibility and feeling of a frog as being on a very high degree. And just as little as a sportsman or a cook goes inquiring into the detail of the whole business while the sportsman is hunting or the cook putting a lobster into boiling water [people who eat birds and lobsters might notice this] just as little as one may expect these persons to go inquiring into the detail of the feeling of the animal, just as little can the physiologist or the investigator be expected to devote time and thought to inquiring what this animal will feel while he is doing the experiment. His whole attention is only directed to the making the experiment, how to do it quickly, and to learn the most that he can from it.

Further on Dr. Klein defines his use of anæsthetics a little further, and shows the care a vivisector takes of his own feelings, however careless he may be of those of the animals: he had been saying that in the case of one particular operation they tied up big dogs but were obliged to chloroform cats.

3642. Why do you not chloroform a dog?—We chloroform a cat because we are afraid of being scratched.

3643. Why not a dog?—If it is a small dog there is no fear of being bitten by the dog.

The gallantry of the vivisector seems to be as conspicuous as his compassion. He tortures the little dog who cannot bite him, but chloroforms the cat who can scratch.

* * *

Dr. Klein thinks that Englishmen make more fuss about the feelings of animals than do foreigners, and he does not see why he, as a scientist, should not "have the same right to use the lower animals as has the sportsman and others in this country." There are degrees, we may admit, in the hell of cruelty, but the crime committed by the sportsman does not lessen the crime committed by the vivisector. Some day an improved humanity will abolish both sporting and vivisection. We may hope even now, perhaps, for one small mercy—that the Government will put an end to the employment of Dr. Klein.

* * *

A special supplement to the *Zoophilist* is sent with the pamphlet, in which are exposed the abominations which occur in the way of torturing horses at the Veterinary College at Alfort, near Paris.

* * *

Theosophists will be glad to welcome in book form the *Old Diary Leaves* that have been appearing in the *Theosophist*. A history is invaluable as a record of facts, when it is written from notes made at the time in a diary as rigidly kept as is that of the President-Founder. Whether or not people agree with Colonel Olcott's opinions and inferences, they will be interested in the facts themselves, and in the wonderful personality that stands out so vividly from his pages, the unique figure of H. P. Blavatsky. Very plainly too shines out his love for his great colleague, and he loyally endeavours to limn her just as she appeared to him to be. This straightforward story will serve the Theosophical Society much better than any special pleading would have done, and its mighty work looms the larger for the very absence of all veiling of faults. A review of the book will be found elsewhere in our pages.

The old Mars and Mercury discussion has been lately revived to some extent in Theosophical circles, and an appeal has been made to me to say if any further light has been thrown upon the subject. In *LUCIFER*, Vol. XIII., p. 206, I wrote an explanation which seemed satisfactory so far as the documents then in my hands were concerned. I was leaving for India when I wrote this paragraph, and Mr. Sinnett kept silence, in his generous way, during my absence; but on my return he showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine* (i. 187); this letter was one of those received in the early days, and was not among those of which I had copies. This original letter left no doubt as to the MASTER'S statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. As the Society was then disturbed over Mr. Judge's affair, Mr. Sinnett did not wish the question to be revived merely to justify himself, but there is no reason now why the matter should not be put straight. The facts are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter.

* * *

The Theosophical Society in France has sustained a heavy loss by the departure of the President of the Paris Lodge and Editor of the *Lotus Bleu*, M. Arthur Arnould. M. Arnould was a literary man of some reputation under the *nom de plume* of A. Matthey, a devoted

friend of H. P. Blavatsky, and a steadfast Theosophist. He had for years suffered from the heart-disease which finally proved fatal, and was very feeble when I was in Paris two years ago. During all the late troubles in the Society he stood firmly for truth and honesty, and the Paris Lodge gave no uncertain sound in the day of battle. He was cremated, as a good Theosophist should be, the ceremony taking place at the cemetery of Père Lachaise. May he pass swiftly through Kâmaloka to the land where all is well !

* * *

French Theosophy has also lost the help given to it from time to time by the Duchesse de Pomar, who had long been a member of the Theosophical Society, although her sympathies were far more strongly with Spiritualism than with Theosophy. When I was last in Paris I lectured in the beautiful hall she had built within her great house, where she gathered round her a more or less interested fashionable crowd. Her health was apparently good when the President-Founder saw her last September, and her departure seems to have been unexpected. On her, too, may there be peace.

DREAMS.

*(Concluded from p. 244.)*THEIR CONDITION IN SLEEP (*continued*).

4. *The Ego*.—Much as the condition of the astral body during sleep changes as evolution takes place, that of the Ego inhabiting it changes still more. Where the former is nothing but a floating wreath of mist, the Ego is practically almost as much asleep as the body lying below him; he is blind to the sights and deaf to the voices of his own higher plane, and even if some idea belonging to it should by chance reach him, since he has no control over his mechanism, he will be quite unable to impress it upon his physical brain so that it may be remembered upon waking. If a man in this primitive condition recollects anything at all of what happens to him during sleep, it will almost invariably be the result of purely physical impressions made upon the brain either from within or from without—any experience which his real Ego may have had being forgotten.

Sleepers may be observed at all stages from this condition of all but blank oblivion up to full and perfect consciousness on the astral plane, though this latter is naturally comparatively rare. Even a man who is sufficiently awake to meet not infrequently with important experiences in this higher life may yet be (and often is) unable so far to dominate his etheric brain as to check its current of inconsequent thought-pictures and impress upon it instead what he wishes it to recollect; and thus when his physical body awakes he may have only the most confused memory, or no memory at all, of what has really happened to him. And this is a pity, for he may meet with much that is of the greatest interest and importance to him. Not only may he visit distant scenes of surpassing beauty, but he may meet and exchange ideas with friends, either living or departed, who happen to be equally awake upon

the astral plane. He may be fortunate enough to encounter those who know far more than he does, and may receive warning or instruction from them; he may on the other hand be privileged to help and comfort some who know less than himself. He may come into contact with non-human entities of various kinds—with nature-spirits, artificial elementals, or even, though very rarely, with Devas; he will be subject to all kinds of influences, good or evil, strengthening or terrifying.

But whether he remembers anything when awake or not, the Ego who is fully or even partially conscious on the astral plane is beginning to enter into his heritage of powers which far transcend those he possesses down here; for his consciousness when thus liberated from the physical body has very remarkable possibilities. His measure of time and space is so entirely different from that which we use in waking life that from our point of view it seems as though neither time nor space existed for him. I do not wish here to discuss the question, intensely interesting though it be, as to whether time can be said really to exist, or whether it is but a limitation of this lower consciousness, and all that we call time—past, present, and future alike—is “but one eternal Now;” I wish only to show that when the Ego is freed from physical trammels, either during sleep, trance, or death, he appears to employ some transcendental measure of time which has nothing in common with our ordinary physiological one. A hundred stories might be told to prove this fact; it will be sufficient if I give two—the first a very old one (related, I think, by Addison in *The Spectator*) the other an account of an event which happened but a few months ago, and has never before appeared in print.

It seems that in the Koran there is a wonderful narrative concerning a visit paid one morning by the prophet Mohammed to heaven, during which he saw many different regions there, had them all very fully explained to him, and also had numerous lengthy conferences with various angels; yet when he returned to his body the bed from which he had risen was still warm, and he found that but a few seconds had passed. Now Addison's story runs that a certain Sultan of Egypt felt it impossible to believe this, and even went to the impolitic length of bluntly declaring to his religious teacher that the tale was a falsehood. The teacher, who

was a great doctor learned in the law, and credited with miraculous powers, undertook to prove on the spot to the doubting monarch that the story was at any rate not impossible. He had a large basin of water brought, and begged the Sultan just to dip his head into the water and withdraw it as quickly as he could. The king accordingly plunged his head into the basin, and to his intense surprise found himself at once in a place entirely unknown to him—on a lonely shore, near the foot of a great mountain. After the first stupefaction was over, what was probably the most natural idea for an oriental monarch came into his head—he thought he was bewitched, and at once began to execrate the doctor for such abominable treachery. However, time passed on; he began to get hungry, and realized that there was nothing for it but to find some means of livelihood in this strange country.

After wandering about for some time, he found some men at work felling trees in a wood, and applied to them for assistance. They set him to help them, and eventually took him with them to the town where they lived. Here he resided and worked for some years, gradually amassing money, and at length contrived to marry a rich wife. With her he spent many happy years of wedded life, bringing up a family of no less than fourteen children; but after her death he met with so many misfortunes that he at last fell into want again, and once more in his old age became a wood-porter. One day, walking by the seaside, he threw off his clothes and plunged into the sea for a bath; and as he raised his head and shook the water from his eyes, he was astounded to find himself standing among his old courtiers with his teacher of long ago at his side, and a basin of water before him. It was long—and no wonder—before he could be brought to believe that all those years of incident and adventure had been nothing but one moment's dream, caused by the hypnotic suggestion of his teacher, and that really he had done nothing but dip his head quickly into the basin of water and draw it out again.

This is a good story, and illustrates our point well, but of course we have no proof whatever as to its truth. It is quite different, however, with regard to an event that happened only the other day to a well-known man of science. He unfortunately had to have two teeth removed, and took gas in the ordinary way for

that purpose. Being interested in such problems as these, he had resolved to note very carefully his sensations all through the operation, but as he inhaled the gas such a drowsy contentment stole over him that he soon forgot his intention, and seemed to sink into sleep. He rose next morning, as he supposed, and went on with his regular round of scientific experiment, lecturing before various learned bodies, etc., but all with a singular sense of enhanced power and pleasure—every lecture being a remarkable achievement, every experiment leading to new and magnificent discoveries. This went on day after day, week after week, for a very considerable period, though the exact time is uncertain; until at last one day when he was delivering a lecture before the Royal Society, he was annoyed by the unmannerly behaviour of some one present who disturbed him by remarking, “It’s all over now;” and as he turned round to see what this meant, another voice called out, “They are both out.” Then he realized that he was still sitting in the dentist’s chair, and that he had lived through that period of intensified life in just forty seconds!

Neither of these cases, it may be said, was exactly an ordinary dream. But the same thing occurs constantly in ordinary dreams, and there is again abundant testimony to show it.

Steffens, one of the German writers on the subject, relates how when a boy he was sleeping with his brother, and dreamt that he was in a lonely street, pursued by some dreadful wild beast. He ran on in great terror, but unable to cry out, until he came to a staircase, up which he turned, but being exhausted with fright and hard running, was overtaken by the animal, and severely bitten in the thigh. He awoke with a start, and found that his brother had pinched him on the thigh. Richers, another German writer, tells a story of a man who was awakened by the firing of a shot, which yet came in as the *conclusion* of a long dream, in which he had become a soldier, had deserted and suffered terrible hardships, had been captured, tried, condemned, and finally shot—the whole long drama being lived through in the moment of being awakened by the sound of the shot. Again, we have the tale of the man who fell asleep in an armchair while smoking a cigar, and, after dreaming through an eventful life of many years, awoke to find his cigar still alight. One might multiply authenticated cases to any extent.

Another remarkable peculiarity of the Ego, in addition to his transcendental measure of time, is suggested by some of these stories, and that is his faculty, or perhaps we should rather say his habit, of instantaneous dramatization. It will be noticed, in the cases of the shot and the pinch which have just been narrated, that the physical effect which awakened the person came as the climax to a dream apparently extending over a considerable space of time, though obviously suggested in reality entirely by that physical effect itself. Now the news, so to speak, of this physical effect, whether it be a sound or a touch, has to be conveyed to the brain by the nerve-threads, and this transmission takes a certain space of time—only a minute fraction of a second, of course, but still a definite amount which is calculable and measurable by the exceedingly delicate instruments used in modern scientific research. The Ego, when out of the body, is able to perceive with absolute instantaneity without the use of the nerves, and consequently is aware of what happens just that minute fraction of a second before the information reaches his physical brain. In that barely-appreciable space of time he appears to compose a kind of drama or series of scenes, leading up to and culminating in the event which awakens the physical body, and when, after waking, he is limited by the organs of that body, he becomes incapable of distinguishing in memory between the subjective and the objective, and therefore imagines himself to have really acted through his own drama in a dream state. This habit is, however, peculiar to the comparatively undeveloped Ego; as evolution takes place, and the real man slowly comes to understand his position and his responsibilities, he rises beyond these graceful sports of his childhood. It would seem that just as primitive man casts every natural phenomenon into the form of a myth, so the unadvanced Ego dramatizes every event that comes under his notice; but the man who has attained continuous consciousness finds himself so fully occupied in the work of the higher planes that he devotes no energy to such matters, and therefore he dreams no more.

Another result which follows from the Ego's supernormal method of time-measurement is that in some degree prevision is possible to him. The present, the past, and to a certain extent the future, lie open before him if he knows how to read them; and he

undoubtedly thus foresees at times events that will be of interest or importance to his lower personality, and makes more or less successful endeavours to impress them upon it. When we take into account the stupendous difficulties in his way in the case of an ordinary person—the fact that he is himself probably not yet even half awake, that he has hardly any control over his various vehicles, and cannot therefore prevent his message from being distorted or altogether overpowered by the surgings of Kâma, by the casual thought-currents in his etheric brain, or by some slight physical disturbance affecting his denser body—we shall not wonder that he so rarely fully succeeds in his attempt. Once, now and again, a complete and perfect forecast of some event is vividly brought back from the realms of sleep; far more often the picture is distorted or unrecognizable, while sometimes all that comes through is a vague sense of some impending misfortune, and still more frequently nothing at all penetrates the denser body.

It has sometimes been argued that when this prevision occurs it must be mere coincidence, since if events could really be foreseen, they must be fore-ordained, in which case there can be no free-will for man. Man, however, undoubtedly *does* possess free-will; and therefore, as I remarked above, prevision is possible only to a certain extent. In the affairs of the average man it is probably possible to a very large extent, since he has developed no will of his own worth speaking of, and is consequently very largely the creature of circumstances; his Karma places him amid certain surroundings, and their action upon him is so much the most important factor in his history that his future course may be foreseen with almost mathematical certainty. When we consider the vast number of events which can be but little affected by human action, and also the complex and wide-spreading relation of causes to their effects, it will scarcely seem wonderful to us that on the plane where the result of all causes at present in action is visible, a very large portion of the future may be foretold with considerable accuracy even as to detail. That this can be done has been proved again and again, not only by prophetic dreams, but by the second-sight of the Highlanders and the predictions of clair-voyants: and it is on this forecasting of effects from the causes already in existence that the whole scheme of astrology is based.

But when we come to deal with a developed individual—a man with knowledge and will—then prophecy fails us, for he is no longer the creature of circumstances, but to a great extent their master. True, the main events of his life are arranged beforehand by his past Karma; but the way in which he will allow them to affect him, the method by which he will deal with them, and perhaps triumph over them—these are his own, and they cannot be foreseen except as probabilities. Such actions of his in their turn become causes, and thus chains of effects are produced in his life which were not provided for by the original arrangement, and therefore could not have been foretold with any exactitude.

An analogy may be taken from a simple experiment in mechanics; if a certain amount of force be employed to set a ball rolling, we cannot in any way destroy or decrease that force when once the ball has started, but we can counteract or modify its action by the application of a fresh force in a different direction. An equal force applied to the ball in exactly the opposite direction will stop it entirely; a lesser force so applied will reduce its speed; any force applied from either side will alter both its speed and its direction. So with the working out of destiny. It is clear that at any given moment a body of causes is in action which, if not interfered with, will inevitably produce certain results—results which on higher planes would seem already present, and could therefore be exactly described; but it is also clear that a man of strong will can, by setting up new forces, largely modify these results; and these modifications could not be foreseen by any ordinary clairvoyance until after the new forces had been set in motion.

Two incidents which recently came to the knowledge of the writer will serve as excellent illustrations both of the possibility of prevision and also of its modification by a determined will. A gentleman, whose hand is often used for automatic writing, one day received in that way a communication professing to come from a person whom he knew slightly, in which she informed him that she was in a state of great indignation and annoyance because, having arranged to give a certain lecture, she found no one in the hall at the appointed time, and was consequently unable to deliver her address. Meeting the lady in question a few days later, he consoled with her on her disappointment; to his surprise she answered

that she had not yet delivered her lecture, but as she was to do so the following week, she hoped the letter might not prove a prophecy. Unlikely as such an event seemed, the account written *did* prove to be a prophecy; no one attended at the hall, the lecture was not delivered, and the lecturer was much annoyed and distressed, exactly as the automatic writing had foretold. What kind of entity inspired the writing does not appear, but it was evidently one who moved on a plane where prevision was possible; and it may really have been, as it professed to be, the Ego of the lecturer, anxious to break the disappointment to her by preparing her mind for it.

On another occasion the same gentleman received in the same way what purported to be a letter from another feminine friend, relating a long and sad story from her recent life. She explained that she was in very great trouble, and that all the difficulty had originally arisen from a conversation (which she gave in detail) with a certain person, by means of which she was persuaded, much against her own feeling, to adopt a particular course of action. She went on to describe how, a year or so later, a series of events directly attributable to her adoption of this course of action ensued, culminating in the commission of a horrible crime, which had for ever darkened her life. As in the previous case, when next the gentleman met the friend from whom the letter was supposed to come, he told her what it had contained. She knew nothing whatever of any such story, and though she was greatly impressed by its circumstantiality, they eventually decided that there was nothing in it. Some time later, to her intense surprise, the conversation foretold in the letter actually took place, and she found herself being implored to take the very course of action to which so disastrous an ending had been foreshadowed. She would certainly have yielded, distrusting her own judgment, but for the memory of the prophecy; having that in mind, however, she resisted in the most determined manner, even though her attitude caused surprise and pain to the friend with whom she was talking. The course of action indicated in the letter not being followed, the time of the predicted catastrophe arrived and passed naturally without any unusual incident. So it might have done in any case, it may be said; perhaps so, and yet, remembering how exactly the other prediction was fulfilled, one cannot but feel that the warning conveyed by the writing

probably prevented the commission of a crime. If that is so, then here is a good example of the way in which our future may be altered by the exercise of a determined will.

Another point worth notice in relation to the condition of the Ego when out of the body during sleep is that he appears to think in symbols—that is to say, that what down here would be an idea requiring many words to express is perfectly conveyed to him by a single symbolical image. Now when such thought as this is impressed upon the brain, and so remembered in the waking consciousness, it of course needs translation. Often the mind duly performs this function, but sometimes the symbol is recollected without its key—comes through untranslated, as it were; and then confusion arises. Many people, however, are quite in the habit of bringing the symbols through in this manner, and trying to invent an interpretation down here. In such cases, each person seems to have a system of symbology of his own, though there are a few points upon which most of these dreamers agree—as, for example, that to dream of water signifies approaching trouble.

Having thus examined the condition of man during sleep, we see that the factors which may be concerned in the production of dreams are :—(*a*) the Ego, who may be in any state of consciousness from almost utter insensibility to perfect command of his faculties, and, as he approximates to the latter condition, enters more and more fully into possession of certain powers transcending any that most of us possess in our ordinary waking state; (*b*) the astral body, palpitating ever with the wild surgings of Kâma; (*c*) the etheric brain, with a ceaseless procession of disconnected pictures sweeping through it; (*d*) the physical brain, with its infantile semi-consciousness and its habit of expressing every stimulus in pictorial form. When we go to sleep our Ego withdraws further within himself, and leaves his various encasements freer to go their own way than they usually are; but it must be remembered that the separate consciousness of these vehicles, when they are thus allowed to show it, is of a very rudimentary character. When we add that each of these factors is then infinitely more susceptible of impression from without even than it ordinarily is, we shall see small cause to wonder that the recollection on waking, which is a sort of synthesis of all the different activities which have been

going on, should generally be somewhat confused. Let us now with these thoughts in our minds see how the different kinds of dreams usually experienced are to be accounted for.

DREAMS.

1. *The True Vision.*—This, which cannot properly be classified as a dream at all, is a case where the Ego either sees for himself upon a higher plane of nature, or has impressed upon him by a more advanced entity, some fact in nature which it is important for him to know, or perhaps some glorious and ennobling vision which encourages and strengthens him. Happy is the man to whom such vision comes with sufficient clearness to make its way through all obstacles and fix itself firmly in his waking memory.

2. *The Prophetic Dream.*—This also we must attribute to the action of the Ego, who either foresees for himself or is told of some future event for which he wishes to prepare his lower consciousness. Such a dream may be of any degree of clearness and accuracy, according to the power of the Ego to assimilate the facts himself, and, having done so, to impress them upon his waking brain.

3. *The Symbolical Dream.*—This, too, is the work of the Ego, and indeed it might almost be defined as a less successful variant of the preceding class, for it is after all an imperfectly translated effort on his part to convey information as to the future.

4. *The Vivid and Connected Dream.*—This is sometimes a remembrance, more or less accurate, of a real astral experience which has occurred to the Ego while wandering away from his sleeping physical body : more frequently, perhaps, it is the dramatization by that Ego either of the impression produced by some trifling physical sound or touch, or of some passing idea which happens to strike him.

5. *The Confused Dream.*—This, which is by far the commonest of all, may be caused, as has already been pointed out, in various ways. It may be simply a more or less perfect recollection of a series of the disconnected pictures and impossible transformations produced by the senseless automatic action of the physical brain : it may be a reproduction of the stream of casual thought which has been pouring through the etheric brain ; if sensual images of any kind enter into it, it is due to the ever-restless tide of Kâma, pro-

bably stimulated by some unholy influence of the astral world; it may be due to an imperfect attempt at dramatization on the part of an undeveloped Ego: or it may be (and most often is) due to an inextricable mingling of several or all of these influences. The way in which such mingling takes place will perhaps be made clearer by a short account of some of the experiments on the dream-state recently made by the London Lodge of the Theosophical Society, with the aid of some clairvoyant investigators among its members.

The object specially in view in the investigation, part of which I am about to describe, was to discover whether it was possible to impress the Ego of a sleeping person sufficiently to enable him to recollect the circumstance when he awoke, and to see what were the obstacles that stood in the way of such recollection. The first experiment tried was with an average man of small education and rough exterior—a man of the Australian shepherd type—whose astral form, as seen floating above his body, was little more than a shapeless wreath of mist. It was found that the consciousness of the body on the bed was dull and heavy, both as regarded the grosser and the etheric parts of the frame. The former responded to some extent to external stimuli—for example, the sprinkling of two or three drops of water on the face called up in the brain (though somewhat tardily) a picture of a heavy shower of rain; while the etheric brain was as usual a passive channel for an endless stream of disconnected thoughts, though it rarely responded to any of the vibrations they produced, and even when it did it seemed somewhat sluggish in its action. The Ego floating above was in an undeveloped and semi-unconscious condition, but the kâmic envelope, though shapeless and ill-defined, showed considerable activity. The floating astral can at any time be acted upon, with an ease that can scarcely be imagined, by the conscious thought of another person; and in this case the experiment was made of withdrawing it to some little distance from the physical body on the bed, with the result, however, that as soon as it was more than a few yards away considerable uneasiness was manifested in both the vehicles, and it became necessary to desist from the attempt, as evidently any further withdrawal would have caused the man to awake, probably in a state of great terror. A certain scene was chosen—a view of the most magnificent character from the summit of a mountain in the tropics—and a vivid

picture of it was projected by the operator into the dreamy consciousness of the Ego, which assimilated and examined it, though in a dull, apathetic, unappreciative kind of way. After this scene had been held before his view for some time the man was awakened, the object being of course to see whether he recollected it as a dream. His mind, however, was an absolute blank on the subject, and except for some vague kâmic yearnings of the most animal description he had brought back no memory whatever from the state of sleep.

It was suggested that possibly the constant stream of thought-forms from outside, which flowed through the etheric brain, might constitute an obstacle by so distracting it as to make it unreceptive to influences from its higher principles: so after the man had again fallen asleep, a magnetic shell was formed around his body to prevent the entrance of this stream, and the experiment was repeated. When thus deprived of its ordinary pabulum, the etheric brain began very slowly and dreamily to evolve out of itself scenes of the man's past life; but when the subject was again aroused, the result was precisely the same—his memory was absolutely blank as to the scene put before him, though he had some vague idea of having dreamed of some event in his past. This subject was then for the time resigned as hopeless, it being fairly evident that the Ego was too little developed, and the kâmic principle too strong, to give any reasonable probability of success. Another effort made with the same man at a later period was not quite so utter a failure, the scene put before him in this case being a very exciting incident from the battlefield, chosen as being probably more likely to appeal to his type of mind than the landscape. This picture was undoubtedly received by this undeveloped Ego with more interest than the other, but still when the man was awakened the memory was gone, all that remained being an indistinct idea that he had been fighting, but where or why he had quite forgotten.

The next subject taken was a person of much higher type—a man of good moral life, educated and intellectual, with broad, philanthropic ideas and exalted ambitions. In his case the denser body responded instantaneously to the water test by a very respectable picture of a tremendous thunderstorm, and that in turn, reacting on the etheric brain, called up by association a whole series of

vividly-represented scenes. When this disturbance was over the usual stream of thoughts began to flow through, but it was observable that a far greater proportion of them awoke a response in this etheric brain—also that the responsive vibrations were much stronger, and that in each case a train of associations was started which sometimes excluded the stream from outside for quite a considerable time. The astral body of this subject was far more definite in outline—approaching, in fact, to a reproduction of his physical form; and while Kâma was decidedly less active, the Ego itself possessed a much higher grade of consciousness. The astral body in this case could be drawn away to a distance of several miles from the physical without apparently producing the slightest sense of disquiet in either of them.

When the tropical landscape was submitted to this Ego he at once seized upon it with the greatest appreciation, admiring and dwelling upon its beauties in the most enthusiastic manner. As usual, after letting him admire it for awhile the man was aroused, but the result was somewhat disappointing. He knew that he had had a beautiful dream, but was quite unable to recall any details, the few elusive fragments that were uppermost in his mind being remnants of the ramblings of the etheric brain. With him, as with the other man, the experiment was repeated with a magnetic shell thrown round the body, and in this case as in the other the etheric brain at once began to evolve pictures of its own. The Ego received the landscape with even greater enthusiasm than at first, recognizing it at once as the view he had seen before, and surveying it point by point with quite ecstatic admiration of its many beauties. While he was thus engaged in contemplation of it, his etheric brain down below was amusing itself by recalling pictures of his school-life, the most prominent being a scene on a winter day, when the ground was covered with snow, and he and a number of his playmates were snowballing one another in the school playground. When the man was aroused as usual, the effect was exceedingly curious. He had a most vivid remembrance of standing upon the summit of a mountain, admiring a magnificent view, and he even had the main features of the scenery quite clearly in his mind; but instead of the gorgeous tropical verdure which lent such richness to the real prospect he saw the surrounding country entirely covered

with a mantle of snow! And it seemed to him that even while he was drinking in with deep delight the loveliness of the panorama spread out before him, he suddenly found himself, by one of the rapid transitions so frequent in dreams, snowballing with boyhood's long-forgotten companions in the old school-yard, of which he had not thought for years.

Surely these experiments show very clearly how the remembrance of our dreams becomes so chaotic and inconsequent as it frequently is. Incidentally they also explain why some people, in whom the Ego is undeveloped and Kâma is strong, never dream at all, and why many others are only now and then under a collocation of favourable circumstances able to bring back a confused memory of nocturnal adventure; and we see further from them that if a man wishes to reap in his waking consciousness the benefit of what his Ego may learn during sleep it is absolutely necessary for him to acquire control over his thoughts, to subdue his kâmic nature, and to attune his mind to higher things. If he will take the trouble to form during waking life the habit of sustained and concentrated thought, he will soon find that the advantage he gains thereby is not limited to the daytime in its action. Let him learn to hold his mind in check—to show that he is master of that also, as well as of his lower passions; let him patiently labour to acquire absolute control of his thoughts, so that he will always know exactly what he is thinking about, and why; and he will find that his etheric brain, trained to listen only to the promptings of the Ego, will remain quiescent when not in use, and will decline to receive and respond to casual currents from the surrounding ocean of thought, so that he will no longer be impervious to influences from the less material planes, where insight is keener and judgment truer than they can ever be down here.

The performance of a very elementary act of magic may be of assistance to some people in this training of the etheric brain. The pictures which it evolves for itself when the thought-stream from outside is shut off are certainly less likely altogether to prevent the recollection of the Ego's experiences than is the tumultuous rush of the thought-stream itself; so the exclusion of this turbid current, which contains so much more evil than good, is of itself no inconsiderable step towards the desired end. And that much may be

accomplished without serious difficulty. Let a man when he lies down to sleep think of the aura which surrounds him; let him will strongly that the outer surface of that aura shall become a shell to protect him from the impingement of influences from without, and the auric matter will obey his thought: a shell will really be formed around him, and the thought-stream will be excluded.

Another point very strongly brought out in our further investigations is the immense importance of the last thought in a man's mind as he sinks to sleep. This is a consideration which never occurs to the vast majority of people at all, yet it affects them physically, mentally, and morally. We have seen how passive and how easily influenced man is during sleep; if he enters that state with his thought fixed upon high and holy things he thereby draws round him the elementals created by like thought in others; his rest is peaceful, his mind open to impressions from above and closed to those from below, for he has set it working in the right direction. If on the contrary he falls asleep with impure and earthly thoughts floating through his brain, he attracts to himself all the gross and evil creatures who come near him, while his sleep is troubled by the wild surgings of Kâma, which render him blind to the sights, deaf to the sounds that come from higher planes. All earnest Theosophists should therefore make a special point of raising their thoughts to the loftiest level of which they are capable before allowing themselves to sink into slumber. For remember, through what seem at first but the portals of dream, entrance may perchance be gained presently into those grander realms where alone true vision is possible; if one guides his soul persistently upward, its inner senses will at last begin to unfold; the light within the shrine will burn brighter and brighter, until at last the full continuous consciousness comes, and then he will dream no more; for to lie down to sleep will no longer mean for him to sink into oblivion, but simply to step forth radiant, rejoicing, strong, into that fuller, nobler life where fatigue can never come—where the soul is always learning, even though all his time be spent in service, for the service is that of the great Masters of Wisdom, and the glorious task They set before him is to help ever to the fullest limit of his power in Their never-ceasing work for the aiding and the guidance of the evolution of humanity. C. W. LEADBEATER.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 251.)

FROM *Contra Celsum* we can draw much evidence relating to the doctrine, especially in connection with the incarnation of Christ, which deserves fuller treatment than can be given here. From Book IV., chap. 17, we have the following :

“Or are the Greeks at liberty to refer such stories [the tales of the gods and their actions on earth] to the doctrine of the soul, and to interpret them figuratively, while the door of a consistent explanation, and one everywhere in accord and harmony with the writings of the Divine Spirit, who had His abode in pure souls, is closed against *us*? Celsus, then, is altogether ignorant of the purpose of our writings, and it is therefore upon his own acceptance of them that he casts discredit, and not upon their real meaning; whereas, if he had reflected on what is appropriate to a soul which is to enjoy an everlasting life, and on the opinion which we are to form of its essence and principle, he would not so have ridiculed the entrance of the immortal into a mortal body, which took place not according to the metempsychosis of Plato, but agreeably to another and higher view of things. And he would have observed one ‘descent’ distinguished by its great benevolence and undertaken to convert (as the Scripture mystically terms them) the ‘lost sheep of the house of Israel,’ which had strayed down from the mountains, and to which the Shepherd is said in certain parables to have gone down, leaving on the mountains those ‘which had not strayed.’”

It will be noted that Origen has evidently an objection to the doctrine of metempsychosis, shared by all the Christian writers who have touched on the subject. The indignity of such a descent as that of the human soul into the lower kingdom formed the subject for much ridicule and angry denunciation on the part of the early followers of the Christian faith. It is possible that this travesty of

the doctrine of reincarnation, degraded as it had undoubtedly become, in the common belief of that time, had much to do with the general Christian prejudice against the transfer of the soul from body to body. However crude might be the new form of belief, and however degrading to man in many respects by making him the tool of a personal creator, it yet, by setting before him a great ideal, raised his conception of his nature to a higher level than before and broke the old shell which had before bound him. Christian writers of that time were unanimous in denouncing this doctrine of the transmigration of souls, and rightly rebelled against the belief that the dog they had in the house or the worm under their feet might possess the soul of their parents or children. The transfer of a human soul into another human body was not regarded with the same disfavour, although there is, as said before, no evidence of any value which indicates that it was the belief of any section of the Church. It was, however, looked upon by many writers as the nearest approach in Paganism to the doctrine of the resurrection, and therefore as a view to be treated with a certain amount of respect. Its connection with the idea of the bodily resurrection is very close, and there is good reason for supposing that it was the original doctrine from which the later one proceeded.

The objection to the transmigration of souls into animal bodies is very clearly shown in Book I., chap. 20, of *Contra Celsum*.

The Jew "is, in the opinion of Celsus and those like him, deemed inferior to him who degrades the Divinity not only to the level of rational and mortal animals, but even to that of irrational also!—a view which goes far beyond the mythical doctrine of transmigration, according to which the soul falls down from the summit of heaven, and enters into the body of brute beasts, both tame and savage!"

A few chapters later Origen discusses the birth of Christ and the mode of his incarnation, expounding at the same time the view that the nature of the bodies we inhabit varies according to our actions in our life or lives on the other side of birth.

"Is it not more in conformity with reason that every soul, for certain mysterious reasons (I speak now according to the opinions of Pythagoras, and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its

deserts and former actions? It is probable, therefore, that this soul also which conferred more benefit by its residence in the flesh than that of many men (to avoid prejudice, I do not say 'all') stood in need of a body not only superior to others, but invested with all excellent qualities."

In Book VI., chap. 36, of the same work, Origen mentions re-incarnation in a manner which would seem to indicate that it was a recognized belief among some of the Christians. He speaks of it, at least, without raising objections, merely introducing it incidentally. After quoting from St. Paul, he remarks :

"The 'straight descent,' again, may be referred by those who hold the doctrine of transmigration of souls, to that view of things."

In Book VII., chap. 32, he defends the doctrine of the resurrection from the imputation that it was derived from metempsychosis, a defence that is of interest in so far that it shows that the opponents of the faith perceived the close connection between the two beliefs.

"Our teaching on the subject of the resurrection is not, as Celsus imagines, derived from anything that we have heard on the doctrine of metempsychosis; but we know that the soul, which is immaterial and invisible in its nature, exists in no material place, without having a body suited to the nature of that place. Accordingly, it at one time puts off one body which was necessary before, but which is no longer adequate in its changed state, and it exchanges it for a second."

The relation between the doctrine of the bodily resurrection and that of reincarnation can be shown by reference to a source from which we should hardly expect to discover much in connection with spiritual conceptions. Few writers were less sympathetic to Pagan beliefs than Tertullian, or more fiery in their denunciation of all who disagreed with them in matter of dogma, yet he shows a distinct bias in favour of the continuous return of the soul into human bodies, at the same time repelling with scorn the idea of transmigration into animal forms. He admits that the doctrine of reincarnation is the nearest approach to that of resurrection, but insists that the same bodily particles are employed through the lives, so that the same soul and the same body rise together. With

this modification he appears to uphold the doctrine of the repeated return to earth-life. The passages quoted are perhaps the most definite statement regarding rebirth that can be found in any of the writings of the orthodox Christian fathers, but their value, as evidences of a belief even in the travesty of the doctrine here presented, is considerably modified by direct contradictions in other writings of the same author. The quotations are from his *Apology*.

"Come now, if some philosopher affirms, as Laberius holds, following an opinion of Pythagoras, that a man may have his origin from a mule, a serpent from a woman, and with skill of speech twists every argument to prove his view, will he not gain acceptance for it? . . . But if a Christian promises the return of a man from a man, and the very actual Gaius from Gaius, the cry of the people will be to have him stoned; they will not even so much as grant him a hearing. If there is any ground for the moving to and fro of human souls into different bodies, why may they not return into the very substance they have left, seeing this is to be restored, to be that which they had been? . . . If we were inclined to give all rein upon this point, discussing into what various beasts one and another might probably be changed, we would need at our leisure to take up many points. But this we would do chiefly in our own defence, as setting forth what is greatlier worthy of belief, that a man will come back from a man, any given person from any given person, still retaining his humanity; as that the soul, with its qualities unchanged, may be restored to the same condition, though not to the same outward framework. . . . Light, every day extinguished, shines out again; and, with like alternation, darkness succeeds light's outgoing. The defunct stars re-live; the seasons, as soon as they are finished, renew their course; the fruits are brought to maturity, and then are reproduced. The seeds do not spring up with abundant produce, save as they rot and dissolve away; all things are preserved by perishing, all things are re-fashioned out of death. Thou, man, of nature so exalted, if thou understandest thyself, taught even by the Pythian words ['Know thyself'], lord of all these things that die and rise, shalt thou die to perish evermore? Wherever your dissolution shall have taken place, whatever material agent has destroyed you, or swallowed you up, or swept you

away, or reduced you to nothingness, it shall again restore you. Even nothingness is His who is Lord of *all*. You ask, shall we then be always dying and rising up from death? If so the Lord of all things had appointed, you would have to submit, though unwillingly, to the law of your creation. . . . The reason which made the universe out of diverse elements . . . has also disposed time into order, by fixing and distinguishing its mode according to which this first portion of it, which we inhabit from the beginning of the world, flows down by a temporal course to a close; but the portion which succeeds, and to which we look forward, continues for ever. When, therefore, the boundary and limit, that millennial interspace, has been passed . . . then the whole human race shall be raised again, to have its dues meted out according as it has merited in the period of good or evil, and thereafter to have these paid out through the immeasurable ages of eternity. And therefore, after this there is neither death nor repeated resurrections, but we shall be the same that we are now, and still unchanged—the servants of God, ever with God, clothed upon with the proper substance of eternity.”

This bears a close resemblance to the great scheme of evolution we obtain from the sacred books of the East, in which humanity passes through a long series of births, of “repeated resurrections,” until the time of withdrawal or Pralaya, the prototype of the Christian Day of Judgment, when the present cycle of evolution will be finished. In the treatise, *De Anima*, however, the doctrine of transmigration is carefully refuted and ridiculed mercilessly, a large section being devoted to its consideration. The soul, it is affirmed, is born on earth and develops along with the body, and is not a separate existence entering into a body and moulding it according to its own qualities.

Arnobius in *Adversus Gentes* also deals with transmigration, and neither affirms nor denies its truth, denying, however, that the soul brought any knowledge whatever into the body, all its knowledge resulting from its experiences after birth.

He introduces, however, a speculation as to the relation between animals and man, after showing how closely they resemble one another, which indicates some sympathy with transmigration.

“But if that, too, which is said in the more hidden mysteries, is

true, that the souls of wicked men, on leaving their human bodies, pass into cattle and other creatures, it is [even] more clearly shown that we are allied to them."

A little later he remarks :

"But if it were a fact that the things which we learn are but reminiscences—as has been maintained in the systems of the ancients—as we start from the same truth, we should all have learned alike. . . . Now, however, seeing that we each assert different things, it is clear and manifest that we have brought nothing from heaven, but become acquainted with what has arisen here."

It would of course be wearisome to give all the passages that might be found in early Christian writers relating to reincarnation, the pre-existence of the soul and allied doctrines. Many such references may be found in Lactantius (who frequently mentions the Pagan beliefs of this description in order to refute them) and others of like mind.

In concluding this brief account of the doctrine as it is found in early Christianity, while it would be difficult to come to any definite conclusion as to the extent to which it was accepted, we can easily see that any broad and general statements as to the belief of the Church in the pre-existence of the soul or in reincarnation cannot represent the facts. It is quite certain that with some of the prominent members of the Alexandrian school, such as Clement and Origen, the doctrine of pre-existence formed one of the most important links in the Christian scheme of creation and redemption, and it is also certain that these writers were accepted by the general Church as fit representatives of the faith, and indeed, as authorities in deciding matters of doctrine. But in none of these do we find any decisive evidence of a recognition of the return of the soul to earth, according to the modern view of reincarnation.

The idea, then, that reincarnation was at any time a belief of the Christian Church may be dismissed as having no foundation in historical evidence. At the same time there is the possibility of its having been held and even taught by individual members, and there is no reason for supposing that it would have been regarded, if presented in a Christian form, as specially heterodox. Probably it would have been looked upon by most as speculation which had no

special warrant in Scripture, but which might serve as a convenient hypothesis. Undoubtedly the older form of transmigration into animal bodies was intensely repugnant to Christian feeling, and much of the scorn and contempt poured upon the idea was probably due to this degraded conception.

A. M. GLASS.

(To be continued.)



SOMETIMES I have concentrated myself, and driven away by continued will all sense of outward appearances, looking straight with the full power of my mind inwards on myself. I find "I" am there; an "I" I do not wholly understand or know, something is there distinct from earth and timber, from flesh and bones. Recognizing it, I feel on the margin of a life unknown, very near, almost touching it; on the verge of powers which if I could grasp them would give me an immense breadth of existence, and ability to execute what I now only conceive; most probably of far more than that. To see that "I" is to know that I am surrounded with immortal things. If, when I die, that "I" also dies and becomes extinct, still even then I have had the exaltation of these ideas.

RICHARD JEFFERIES.

ORPHEUS.

(*Continued from p. 197.*)

PHANES, ERICAPÆUS AND METIS.

THE Triple God born from the Egg was called Phanes, and also Metis and Ericapæus, the three being aspects of one Power.

As Clemens Alexandrinus (Lobeck, p. 478, gives his authority as "Clemens, p. 672"—an absolutely useless reference) writes: "The Egg of Life, having been brought forth from boundless Mother Substance, and kept in motion by this subjective and ever-moving Mother Substance, manifests endless changes. For from within its periphery a male-female living Power [the absolute "Animal"] is ideated (*εἰδοποιεῖται*), by the foreknowledge of the divine [Father] Spirit [*Æther*], which is in it [the Egg], which Power Orpheus calls Phanes (*Φάνητα*), for on its shining forth (*αὐτοῦ φανέρως*), the whole universe shone forth by the light of Fire—the most glorious of the elements—brought to perfection in the Moist [Principle—Chaos]. And so the Egg, the first and last [of all things], heated by the living creature within it, breaks; and the en-formed [Power] comes forth, as Orpheus says, 'when the swollen wide-capacious Egg brake in twain'; and thus the outer membrane [skin, shell, or chorion] contains the diacosmic evolution [*διακόσμησιν*; that is to say, the two diacosms, or in other words, the upper half of the membrane is the container of the intellectual cosmos, and the lower of the sensible cosmos]; but he [Phanes] presides over the Heaven [which lies between], as it were seated on the heights of a mountain range, and in secret shines over the boundless æon."

In Hindu mythography this mountain range is figured as circular.

Malela and Cedrenus, in the passage referred to under "Night," add that Orpheus tells us that: "Light [Phanes, 'Bright Space Son of Dark Space'] having burst through the *Æther* [the *Âkâshic*

Egg] illuminated the Earth [the First Earth—or Cosmos]; meaning that this Light was the Light which burst through the highest Æther of all—[and not the sensible light that we see]. And the names of it Orpheus heard in prophetic vision, and declares them to be Metis, Phanes and Ericapæus, which by interpretation are Will, Light and Light-giver [or Consciousness, Light, and Life]; adding that these three divine powers of names are the one power and one might of the One God, whom no man sees—and from his power all things are created, both incorporeal principles, and the sun and moon and all the stars.”


The deity is also called Protogonus, the First-born (Lactantius, *Inst.*, I. v. 28), and Proclus (*Tim.*, ii. 132) quotes a verse of Orpheus in which he is named Sweet Love (Ἀβρὸς Ἔρως), son of most beauteous Æther; and the same mystic philosopher (*Theol. Plat.*, III. xx. 161) tells us that: “He is the most brilliant of the Noëtic Powers, the Noëtic Mind, and Radiant Light, which amazes the Noëtic Powers and causes even Father [Zeus, the Demiurge] to wonder.” And Hermias (in *Phædr.*, p. 141) quotes the lines of Orpheus which describe the brilliancy of the First-born: “And none could gaze on Phanes with their eyes, save holy Night alone. The others, all, amazed beheld the sudden Light in Space (ἐν αἰθέρι). Such was the light which streamed from Phanes’ deathless fame.”

As Metis (the Mahat of the Vedântins), Phanes is said to bear the “far-famed seed of the Gods” (Proc. in *Crat.*, pp. 36, 52; in *Tim.*, v. 303, ii. 137; Damascius, p. 346).

Of the three aspects, Phanes is said to be the “father,” Ericapæus the “power,” and Metis the “intellect,” in Platonic terms (see Damascius, *Quest.*, p. 380). Damascius (p. 381) further describes this Power as being symbolized by Orpheus as “a God without a body, with golden wings on his shoulders, and having on his sides the heads of bulls, and on his head a monstrous dragon with the likeness of every kind of wild beast.” This symbolism is more simply given in the same passage as “a dragon with the heads of a bull and lion and in the midst the face of a God, with wings on the shoulders.” This was the symbol of Pan, the All-Father, the Universal Creative Power or absolute “Animal”—the source of all living creatures. And Proclus (in *Tim.*, iii. 130) writes of the same symbol: “The first God, with Orpheus, bears

the heads of many animals, of the ram, the bull, the snake, and bright-eyed lion; he come forth from the Primal Egg, in which the Animal is contained in germ." And later on (p. 131) he adds: "And first of all he was winged."

I would venture to suggest that this graphic symbol, in one of its meanings, traces evolution from reptile to bird, animal and man. But there are other meanings. For Hermias (*op. cit.*, p. 137) quotes a verse of Orpheus which speaks of Phanes "gazing in every direction with his four eyes," and "being carried in every direction by his golden wings;" he also rides upon various "steeds." This has most probably some connection with soul-powers.

Éliphas Lévi, the French Kabbalist, in his *Dogme et Rituel de la Haute Magie* (p. 333) gives a most interesting drawing, which may with advantage be compared with the symbol of Phanes. It is a pantacle made out of the two interlaced triangles composed of wings; in the centre is the head of a man, on the left the head of a bull, on the right that of a lion, and above the head of an eagle. Beneath are two other pantacles called respectively the Wheel of Pythagoras and the Wheel of Ezekiel. The figure is also called the "four-headed sphinx," and is symbolised in India by the Svastika  contained in a circle. These four "beasts" are said to typify the four elementary kingdoms—earth, air, fire, and water—and much else. They are given by Christian mystics as the symbols of the four Gospels. In brief, they signify the four great creative forces of the cosmos.

But with regard to Phanes, in the Orphic Theurgy, these forces are noëtic, and not sensible. For Phanes is the creator of the Gods, and the Great-grandfather of Zeus, the creator of the sensible universe. As Lactantius (*Inst.*, I. v. 28) says: "Orpheus tells us that Phanes is the father of all the Gods, for their sake he created the heaven [the intellectual universe] with forethought for his children, in order that they might have a habitation and a common seat—'he founded for the immortals an imperishable mansion.'"

Now Phanes, as we have already remarked, was also called Love (Erôs). This is that Primal Love or Desire (Kâma-Deva) which arose in the All; in the words of the *Rig Veda*, the "primal germ of Mind—that which divides entity from non-entity," and which also unites entity with non-entity. This Love is admirably

explained by Proclus, in his Commentary on the *First Alcibiades* of Plato (see Taylor, *Myst. Hymns*, pp. 117-120, and also his notes on the speech of Diotima in the *Banquet* of Plato, *Works*, vol. iv.), where he writes as follows: "The [Chaldæan] Oracles, therefore, speak of Love as binding and residing in all things; and hence, if it connects all things, it also couples us with the governments of dæmons [cosmic and nature powers]. But Diotima calls Love a 'Great Dæmon,' because it everywhere fills up the medium between desiring and desirable natures. . . . But among the intelligible and occult Gods [the Noëtic Order], it unites intelligible intellect to the first and secret Beauty, by a certain life [the 'higher life'] better than intelligence. Hence [Orpheus] the theologist of the Greeks calls this Love 'blind,' for he says of intelligible intellect [Phanes], 'in his breast feeding eyeless, rapid Love.' But in instances posterior to intelligibles, it imparts by *illumination* an indissoluble bond to all things perfected by itself; for a bond is a certain union, but accompanied by much separation. On this account the Oracles are accustomed to call the fire of love a 'coupler'; for proceeding from intelligible intellect, it binds all following natures with each other, and with itself [the 'love for all that lives and breathes']. Hence it conjoins all the gods with intelligible Beauty, and dæmons with gods; and conjoins us with both gods and dæmons. In the gods indeed it has a primary subsistence; in dæmons a secondary one; and in partial souls a subsistence through a certain third procession from principles. Again, in the gods it subsists above essence; for every genus of gods is super-essential. But in dæmons it subsists according to essence; and in souls according to illuminations."

Phanes is also called the Limit or Boundary, since "that God who closes the paternal order is said by the wise to be the only deity among the intelligible Gods that has a name; and theurgy ascends as far as this order" (Procl., in *Crat.*, Taylor, *op. cit.*, p. 183). It is curious to notice that the same term, Limit or Boundary, is used in the Gnostic Valentinian System, and in precisely the same sense: "It is called the Boundary because it shuts off (bounds) the Hysterêma [Sensible World] without from the Plerôma [Super-sensible World]" (Hippolytus, *Philosophumena*, IV. xxx.; see my translation of *Pistis-Sophia*, in LUCIFER, vi., 233).

NIGHT.

Closely associated with Phanes (intelligible "Light"), as mother or wife, or daughter, is Night (intelligible "Darkness"), which may be compared with the Mâyâ or Avidyâ (root-objectivity), of the Vedântins.

Just as there are three aspects of Phanes, so there are three Nights. Thus Proclus (*Tim.*, ii. 137): "Phanes comes forth alone, the same is sung of as male and generator, and he leads with him the [three] Nights, and the Father mingles [noëticly] with the middle one." And so Patricius (*Discuss. Perip.*, III. i. 293): "For we know from Olympiodorus that Orpheus evolved all the Gods from one Egg, from which [proceeded] first Phanes, then Night, and then the rest."

And again Proclus (*op. cit.*, v. 291) tells us that Phanes and Night "preside over the Noëtic Orders, for they are eternally established in the Adytum [the Vestibule of the Good in the Noëtic Order], as says Orpheus, for he calls their occult Order the Adytum."

Night, then, is the Mother of the Gods, or, as Orpheus says, "the Nurse of the Gods is immortal Night" (Proc. in *Crat.*, p. 57). Just as Mâyâ is the consort and power of Mâyî, or Īshvara (the LOGOS, or ideal Creative Cause) of the Upanishads, and thus all Gods and all men are under her sway, so Phanes hands over his sceptre to his consort Night. As Proclus tells us (*ibid.*): "Night receives the sceptre from the willing hands of Phanes—'he placed his far-famed sceptre in the hands of Goddess Night, that she might have queenly honour.'"

To her was given the highest art of divination, for Mâyâ is the creative power of the Deity, the means whereby he "imagines" the universe, or thinks it into being. Thus she, his spouse, is in the secret of his thoughts, and thus presides over the highest divination. So Hermias (*Phædr.*, p. 145): "Orpheus, speaking of Night, tells us that 'he [Phanes] gave her the mantic art that never fails, to have and hold in every way.'" And further back the same writer (p. 144), tells us that of the three Nights, Orpheus "ascribes to the first the gift of prophecy, but the middle [Night] he calls humility, and the third, he says, gave birth to righteousness." These are said to be

referred to by Plato when he discourses of Prudence, Understanding (for true understanding is always humble or modest), and Righteousness.

And so in prudence, and understanding, and righteousness, Night (the occult power of Deity) gives birth to the noumenal and phenomenal universes; in the words of Orpheus (Hermias, *ibid.*): "And so she brought forth Earth [the phenomenal universe] and wide Heaven [the noumenal], so as to manifest visible from invisible."

This is most graphically set forth by Proclus in his Commentary on the *Timæus* (pp. 63, 96; as given by Taylor, *Myst. Hymns*, pp. 78, 79): "The artificer of the universe [Zeus, the creative aspect of Phanes], prior to his whole fabrication [says Orpheus], is said to have betaken himself to the Oracle of Night, to have been there filled with divine conceptions, to have received the principles of fabrication, and, if it is lawful so to speak, to have solved all his doubts. Night, too, calls upon the father Zeus to undertake the fabrication of the universe; and Zeus is said by the theologist [Orpheus] to have thus addressed Night:

"O Nurse supreme of all the powers divine,
Immortal Night! how with unconquer'd mind
Must I the source of the Immortals fix?
And how will all things but as one subsist,
Yet each its nature separate preserve?"

"To which interrogation the Goddess thus replies:

"All things receive enclos'd on ev'ry side,
In Æther's wide, ineffable embrace;
Then in the midst of Æther place the Heav'n,
In which let Earth [visible Cosmos] of *infinite extent*,
The Sea [the Ocean of Space], and Stars the crown of
Heav'n be fixt."

It is curious to notice that the original for "Nurse" is Maia (*Maîa*). In Sanskrit *i* before another vowel changes into *y*. The Greek Maia, therefore, bears a most suspicious resemblance to the Sanskrit Maya. But this is philology, the most fallacious of all "sciences," while Maia, the Nurse of the Gods, is the queen of the mantic art that "never fails."

HEAVEN.

Chief of the children of Night was Heaven (Uranus), the Lord of the Noëtic-noëric Triad in Platonic terminology. As Hermias (*op. cit.*, p. 141) says: "After the order of the Nights [triple Night] are three orders of divine Powers, Heaven, the Cyclopes, and the Hundred-handed. For first came forth from him [Phanes] Heaven and Earth." This Earth is the first Sphere of the Sensible World, the *true* Earth, for we read of "another earth," our globe. And Heaven has the characteristic of his parent, for we learn from Achilles Tatius (*Arat.*, p. 85): "The Heaven of Orpheus is meant to be the Boundary and Guard of all." Taylor (*Myst. Hymns*, p. 16, n.) quotes the same sentence from Damascius, on *First Principles*, but gives no reference. And between this divine Earth and divine Heaven there is the first "marriage." For as Proclus (in *Tim.*, v. 293) remarks: "'Marriage' is peculiar to this order. For he [Orpheus] calls Earth the first bride, and the first marriage, her union with Heaven. For between Phanes and Night there is no 'marriage,' they being at-oned in a noëtic union."

THE CHILDREN OF HEAVEN AND EARTH.

From their union arises a strange and curious progeny, the Fates (Parcæ), Hundred-handed (Centimani), and They-who-see-all-round (Cyclopes). As Athenagoras (xviii. 18, Gall.) writes: "Heaven uniting with Earth begets the female [powers] Clotho, Lachesis and Atropos; and the males, the Hundred-handed, Cottus, Gyges, Briareus; and the Cyclopes, Brontes, and Steropes and Argos; whom he bound and cast into Tartarus, learning that he would be driven from his kingdom by his children."

The Fates are the Karmic Powers, which adjust all things according to the causes of prior Universes; while the Centimani and Cyclopes are the Builders, or rather the Overseers or Noëtic Architects, who supervise the Builders of the Sensible Universe. Thus Hermias (p. 141), calls the Cyclopes, the "Builder-handed" (Τεκτονόχειρας—τέκτων meaning a "builder"). And so these first Builders are fabled by Orpheus (Proc., *Tim.*, ii. 100), to be they who "devised the thunder for Zeus, and fashioned the lightning [the Svastika]; and they it was who taught Vulcan and Minerva all the

cunning tasks which Heaven works within"—that is to say, which Heaven works noetically; whereas Vulcan and Minerva are Builders in the Sensible World.

These were the first progeny of Heaven and Earth, and were cast down to Tartarus, for they worked within all things, and so, as evolution proceeded, permeated every kingdom of nature. But then, without the knowledge of Heaven, Earth brought forth, says Orpheus (*Proc. Tim.*, iii. 137), "seven fair daughters, bright-eyed, pure, and seven princely sons, covered with hair"; and these are called the "avengers of their brethren." And the names of the daughters are Themis and Tethys, Mnemosyne and Thea, Dione and Phœbe, and Rhea; and of the sons, Cœus and Crius, Phorcys and Cronus, Oceanus and Hyperion, and Iapetus (*Proc.*, *op. cit.*, v. 295). And these are the Titans.

It is difficult to thread one's way through the legends of the Builders and Titans, and their correspondences, the Curetes and Corybantes, or to find any clear distinctions between Heaven and Saturn and Zeus, in the "battles fought for space"—dim legends of primary creation and nature-workings, and much else. Let us, however, take the Titans first.

THE TITANS.

So "Our Lady" Earth, enraged at the banishment of her first-born, "brought forth virgin youths (*κοῦρους*) descended from Heaven (*Οὐρανίους*), to whom, indeed, they give the title of Titans [the Retributors], because they exacted retribution from starry Heaven" (Orpheus, quoted by Athenagoras, *loc. cit.*). But Hesiod (*Theog.*, v. 207) says that the name means "Stretchers" or "Strivers" (from *τιταίνω*).

But of all the Titans, Night, their mother's mother, the nurse of the Gods, loved Cronus (Saturn) most, for, by her gift of prophecy, she knew he was destined for the kingship of the world, and thus she nursed and tended him, so that he became of all the most subtle-minded (*ἀγκυλο-μήτης*). And so, led on by their mother, the Titans revolt against Heaven, with the exception of Ocean. That is to say, the spiritual forces break the bonds of their restrainer Heaven, and descend into matter—all except Ocean, who remained as the Ocean of Space within his father's kingdom (*Proc.*, *loc. cit.*, p. 295).

And Cronus becomes their leader. Thus Porphyry (*De. Ant. Nymph.*, xv.) writes : "The first of those who set themselves against Heaven is Cronus, and so Cronus receives the powers that descend from Heaven, and Zeus receives those that descend from Cronus." And so they dismember their father ; and from his blood the Giants are born (*Etym. M.*, *sub. voc.*).

And thus Saturn establishes his kingdom. "Orpheus tells us that Cronus seized on celestial Olympus, and there enthroned reigned over the Titans—but Ocean dwelt in the ineffable Waters" (*Proc.*, *loc. cit.*, p. 295).

In the Sensible World, the Giants play the same rôle with regard to Zeus as the Titans with regard to Heaven, as we learn from Proclus in the fragments of his Commentary on the *Republic* of Plato ; who also, after giving a full philosophical explanation of the operations of the Divine Powers, says : "Is it, therefore, any longer wonderful, if the authors of fables, perceiving such contrariety in the Gods themselves and the first of beings, obscurely signified this to their pupils through battles?" And again, "hence fables, concealing the truth, assert that such powers fight and war with each other" (see Taylor's *Myst. Hymns*, pp. 71, 74). And Proclus (*Tim.*, v. 292, Taylor) writes : "Of the divine Titannic hebdomads, Ocean both abides and proceeds, uniting himself to his father [Heaven], and not departing from his kingdom. But all the rest of the Titans, *rejoicing in progression*, are said to have given completion to the will of Earth, but to have assaulted their father, dividing themselves from his kingdom, and proceeding unto another order. Or rather, of all the celestial genera, some alone abide in their principles, as the first two triads."

Thus far the legend of the Titans with regard to the Gods, or the macrocosm ; next follows the fable with regard to the human soul, or the microcosm. The Sacred Rites of Dionysus, restored by Orpheus, depended on the following "arcane narration" (Taylor's *Eleusinian and Bacchic Mysteries* [Wilder's edition], pp. 126, 127). "Dionysus, or Bacchus [Zagreus, the human Soul], while he was yet a boy, was engaged by the Titans, through the stratagems of Juno, in a variety of sports, with which that period of life is so vehemently allured ; and among the rest, he was particularly captivated with beholding his image in a mirror [the Astral Light which

allures the young soul]; during his admiration of which he was miserably torn in pieces by the Titans [cosmic and elemental powers, which absorb the energy of the soul through its desires for things of sense]; who, not content with this cruelty, first boiled his members [powers] in water [the psychic sphere], and after roasted them by the fire [the spiritual sphere]. But while they were tasting his flesh, thus dressed, Jupiter [the parent-soul], roused by the odour, and perceiving the cruelty of the deed, hurled his thunder at the Titans —[the human soul as it grows in stature turns to its father-soul, and the divine fire (thunder) ‘converts the Titans to its own essence’]— but committed the members of Bacchus to Apollo, his brother [the solar part of the soul, or ‘Higher Ego’; Bacchus being the lunar part, or ‘Lower Ego,’] that they might be properly interred [converted by the alchemy of spiritual nature]. And this being performed, Dionysus (whose ‘heart’ during his laceration was snatched away by Pallas [Athena, Minerva], by a new regeneration [through a series of reincarnations] again emerged, and being restored to his pristine life and integrity, he afterwards filled up the number of the Gods [the soul reaches liberation, and the man becomes a Jivan-mukta]. But in the meantime, from the exhalation arising from the ashes of the burning bodies of the Titans, mankind was produced [this refers to the ‘transmigration of life-atoms’ composing the bodies of men].”

On this passage Taylor (*Myst. Hymns*, p. 88) summarizes the Commentary of Olympiodorus on the *Phædo* of Plato, as follows: “We are composed from *fragments*, because through falling into generation, *i.e.*, into the sublunary region, our life has proceeded into the most distant and extreme division; but from *Titannic fragments*, because the Titans are the ultimate artificers of things, and the most proximate to their fabrications. Of these Titans, Bacchus, or the *mundane intellect*, is the monad, or proximately exempt producing cause.” Bacchus is said to be the “spiritual part of the mundane soul” in one aspect, and also the highest of the “mundane gods” in another, this both macrocosmically and microcosmically.

Now Ficinus (L. IX. Enn. i. 83, 89), says that: “Because men were generated from the Titans, who had been nourished with the body of Dionysus, he [Orpheus], therefore, calls them Dionysiacal,

as though some of their members were from the Titans [and came from Dionysus], so that the human body is partly of a Dionysiacal [psychic], and partly of a mundane [physical] nature." For the smoke from the ashes of the Titans "became matter," we are told (Mustoxides and Schinas, *Anecd.*, iv. 4).

The Platonists called Dionysus "Our Master" (τὸν δεσπότην ἡμῶν) for "the mind in us is Dionysiacal and the image of Dionysus [the Mundane Soul]" (Proc., *Crat.*, 59, 114, 82).

Dio Chrysostom (*Or.*, xxx. 550) has a curious sentence on this point, when he writes: "I will tell you something which is neither pleasant nor agreeable. We men are of the blood of the Titans [Asuras]; and since they are hostile to the Gods [Devas], we also are not friends with the latter, but are ever being punished by them and ever on the watch for punishment to fall on our heads."

And not only are our animal bodies thus generated, but also the bodies of animals themselves (Ther. v. 7; Acusilaus, *Fragm.* p. 227; Fabric. ad Sext. c. Gramm., I. xii. 272).

The legend therefore, can be interpreted from the macrocosmic and microcosmic standpoint. From the former, we see the symbolical drama of the World-Soul being differentiated into individual souls; from the latter the mystical spectacle of the individual soul, divided into many personalities, in the long series of rebirths or palingeneses, through which it threads its path on earth.

As Macrobius says (*Somn.*, I. xii. 67): "By Father Liber [Dionysus] the Orphics seem to understand the Hylie Mind [Mundane Soul, or human soul], which is born from the Impartible [Mind] and is separated into individual minds [or personalities]. And so in their Sacred Rites, [Dionysus] is represented to have been torn into separate members, and the pieces buried [in matter], and then again he is resurrected intact." This Proclus (*Tim.*, i. 53) explains as "a partible progression from the impartible creation." And Hermias (in *Phædr.*, p. 87) says: "This God is the cause of reincarnation (παλιγγενεσίας)."

Proclus (*Parm.*, iii. 33, Cousin) further tells us that: "The theologists say the mind [the higher mind, called the 'heart' of Bacchus in the fable], in this Dionysiacal dismemberment, was preserved intact by the wisdom of Athena; it was the soul [lower mind] that was first divided, and it was divided sevenfold"

And Plutarch (*On the E. at Delphi*, ix.; see King's *Plutarch's Morals*, p. 183), referring to the same legend, writes: "The wiser sort, cloaking their meaning from the vulgar, call the change into fire, 'Apollo,' on account of the reduction to one state (*ἄ*, 'not,' and *πολλοί*, 'many'), and also 'Phœbus' on account of its freedom from defilement and its purity, but the condition and change of his turning and subdivision into airs and water and earth, and the production of animals and plants, they enigmatically term 'Exile' and 'Dismemberment.' They name him 'Dionysos' and 'Zagreus' and 'Nycteleos' and 'Isodi'; they also tell of certain destructions and disappearances and deceases and new births, which are riddles and fables pertaining to the aforesaid transformations: and they sing the dithyrambic song, filled with sufferings, and allusions to some change of state that brought with it wandering about and dispersion."

Thus the story of Dionysus and the Titans is a dramatic history of the wanderings of the "Pilgrim-Soul." And curiously enough we find the story of the resurrection of Dionysus, after his dismemberment by the Titans, compared by the most learned of the Christian Fathers with the resurrection of the Christ. Thus Origen (*Contra Celsum*, iv. 171, Spenc.), after making the comparison, remarks apologetically and somewhat bitterly: "Or, forsooth, are the Greeks to be allowed to use such words with regard to the *soul* and *speak in allegorical fashion* (*τροπολογεῖν*), and *we forbidden to do so?*"—thus clearly declaring that the "resurrection" was an *allegory of the soul*, and *not historical*. And so Damascius (*Vit. Isodori*, Phot. ccxlii. 526), speaking of the dismemberment and resurrection of Osiris, remarks, "this should be a mingling with God (*θεοκρασία*), an all perfect at-one-ment (*ἑνωσις παντελής*), a return upwards of our souls to the divine (*ἐπάνοδος τῶν ἡμετέρων ψυχῶν πρὸς τὸ θεῖον*)."

But let us return to the elder children of Heaven and Earth, and first give our attention for a brief space to

CRONUS-SATURN.

Proclus, in his Commentaries on the *Cratylus* of Plato (Taylor, *Myst. Hymns*, pp. 172-178), tells us many things about Cronus. There are six kings, or rulers holding the sceptre of the Gods, *viz.*, Phœbus, Night, Heaven, Saturn, Jupiter and Bacchus. In this

series there is an orderly succession as far as Heaven, and from Saturn to Bacchus ; “ but Saturn alone perfectly deprives Heaven of the kingdom, and concedes dominion to Jupiter, cutting and being cut off, as the fable says.” And, therefore, Saturn is said to have taken the kingdom by violence or insolently, and he is therefore called the Insolent (*ὕβριστικός*—corresponding to the Sanskrit Râjasa in this connection). He is also called by Plato the Great Dianoëtic Power of the Intellectual Universe, and thus rules over the dianoëtic part of the soul, “ for he produces united intellection into multitude, and fills himself wholly with excited intelligibles, whence also he is said to be the leader of the Titanic race, and the source of all-various separation and diversifying power the division and separation of wholes into parts receives its beginning from the Titans.”

And yet Saturn is an intellectual power and not a builder of sensibles : “ for King Saturn is intellect, and the supplier of all intellectual life ; but he is an intelligible exempt from co-ordination with sensibles, immaterial and separate, and converted to himself. He likewise converts his progeny, and after producing them into light, again embosoms and firmly establishes them in himself. For the demiurgus of the universe [Zeus], though he [also] is a divine intellect, yet he orderly arranges sensibles, and provides for subordinate natures. But the mighty Saturn is essentialised in separate intellections, which transcend wholes. ‘ For the fire which is beyond the first [Creative Fire—of the Sensible World],’ says the Chaldæan Oracle, ‘ does not incline its power downwards.’ ”

Now the Noëric Order of the Powers consists of Saturn, Rhea, Jupiter, the three Curetes and the separating monad Ocean. But Saturn is the chief of the seven, and, as such, is the Noëtic Power of the Noëric Order. And “ this impartible and imparticipable transcendency of Saturn ” is characterised as “ Purity.” Thus it is that Saturn is Lord of the Curetes (the Virgin Youths or Kumâras) ; and as the Oracle says : “ The intellect of the Father [Saturn] riding on these rulers [Curetes], they become refulgent with the furrows of inflexible and implacable fire.” They are the powers of the Fire-Self or Intellectual Creative Power of the Universe ; they are the Flames and the Fires.

So, as the same Oracles tell us, “ from him leap forth the im-

placable Lightning-bolts, and the comet-nursing Breasts of the all-fiery might of father-born Hecate [Rhea] . . . and the Mighty Breath beyond the Fiery Poles."

And with regard to the three Minds, Proclus writes: "Again, every intellect (*νοῦς*) either abides, and is then intelligible [noëtic], as being better than motion; or it is moved, and is then intellectual [noëric]; or it is both, and is then intelligible and at the same time intellectual [noëtic-noëric]. The first of these is Phanes; the second, which is alone moved, is Saturn; and the third, which is both moved and permanent, is Heaven." So far for Saturn among the Gods, but Saturn is also among men; and certain of the early races of mankind, which follow an orderly progression, like to the genera of the Gods, are said in their turn to be appropriately ruled over by Saturn. Thus Lactantius (I. xiii. 11): "Orpheus tells us that Saturn also reigned on earth and among men — 'Saturn ruled first over men on earth.'" And Proclus (Scholium ad Hesiod. Opp. 126): "Orpheus says that Cronus ruled over the silver race, meaning that, according to the pure [esoteric] sense of the word (*κατὰ τὸν καθαρὸν λόγον*), those who lived a 'silver life'; just as those who lived according to the [pure] mind are golden." And again, commenting on v. 113, "Orpheus says that the hair of Cronus was ever black; and Plato (*Philebus*, 270. D), that men in the Age of Cronus cast aside old age and were ever young." This explains why the seven Titans are said above to be "covered with hair." And also in his *Theology of Plato* (V. x. 264): "Freedom from old age is peculiar to this order, as the barbarians [non-Greeks] and Orpheus say. For the latter says mystically that the hair on Saturn's face was ever black, and never whitened . . . 'they lived eternal years, with pure cheeks, and lovely fresh locks, nor were they mingled with the white flower of infirmity.'"

And thus that blessed race lived in the happy days of Father Saturn, in Elysian Fields, and peaceful Paradise, "and all who had the heart to keep their soul from every sin, essayed the Path of Zeus, to Saturn's Tower" (Pindar, *Ol.*, ii. 123); that is to say, they became perfect and ascending to the Gods by the Path, "which Zeus commands the pious to tread," sat them down in Saturn's Tower (Olympus, Meru) secure from sorrow and ignorance.

And Plutarch (*Symp.*, VIII. iv. 2) says: "The plane-tree [phoenix] is the longest lived of all trees, as Orpheus somewhere bears witness—'a living being like to the leafy branches of plane trees.'" These were the "trees" in the "garden." In the Purânas and Upanishads, in the books of the Chaldæans and Jews, of the Egyptians and Gnostics, "trees" were the glyphs of men, and especially of men perfected.

G. R. S. MEAD.

(*To be continued.*)

As I move about in the sunshine I feel in the midst of the supernatural: in the midst of immortal things. It is impossible to wrest the mind down to the same laws that rule pieces of timber, water, or earth. They do not control the soul, however rigidly they may bind matter.

RICHARD JEFFERIES.

MAN'S PLACE AND FUNCTION IN NATURE.

As the Esoteric Philosophy unfolds itself more and more before our eyes, and we pierce more and more deeply into its store of truths, we gain a wider view of the world and of man, a fuller sense of their relations to each other. Taking a leaf from its book of teachings, I wish to lay before thoughtful men and women some ideas on the part that man ought to have played in evolution and the part that he has played in it; for his place and function in nature as they are and as they should be are two very different things, and it may be possible to win some at least—who “have a conscience in what they do”—to reconsider their relations with the world around them, the place that they ought to hold in it, and the function they are called on to discharge. It is possible to gain a fairly connected view of the place in nature man was intended to fill in the present cycle of evolution, and it does not need much knowledge to see the place he has filled; the contrast between the two may perhaps serve as a stimulus to some to make them rise to their true dignity in the world, to leave those levels which are too low for the occupation of human beings, and on which man certainly does not in any sense discharge his function of rendering intelligent co-operation in the progress of evolution.

There is used in the allegory of the creation given in the book of *Genesis* a phrase which just expresses man's general duty towards the earth—Adam was placed in the garden of Eden to till it and keep it. Looking at man's place on this planet when the life-cycle came to it for the fourth time, we may fairly argue that it was meant as his garden, to labour in and to improve. During previous life-cycles other animals preceded the human race in the occupancy of the globe, but in this period man was the earliest of the mammalian kingdom to appear, and he was prepared for his work in a very definite way. The great majority of the human race received special help in the quickening of their intelligence from the Sons

of Flame Who came to earth for the very purpose of rendering it. They were not left to evolve by the mere force of the lower nature, or by the inspiring and uplifting of the Divine Life within them—the monad itself, Âtmâ-Buddhi—which in the course of unnumbered years would have evolved intelligence and would have brought about intellectual development even had They not come. This impulse was given to man in order to quicken his intelligence by Beings Who had evolved to lofty heights of spiritual power and knowledge; They stepped in and by Their action stimulated the growth of the germ of intelligence in evolving man, so that the human mind developed with very great rapidity. Nor was this the only aid They rendered to human evolution, for in addition to this stimulus given to man some of Them incarnated in human bodies to serve as Teachers of the infant humanity. Through many millions of years They trained and helped men, until the time came for the evolution of the fourth, or Atlantean race, between four and five million years ago; the human kingdom was further strengthened by the incoming of a large number of entities who had made considerably further progress in the evolution of intelligence than those who had only commenced this work at the coming of the Sons of the Flame. With these as a leading class, and the direct guidance of the Teachers, man was put in charge of the lower evolution of the planet; he was made a kind of king, a dictator, with the whole world placed in his hands, that he might evolve it under the superintendence of the Divine Rulers. Thus he should have been definitely a director of the evolutions lower than his own, bringing intelligence to bear on the growth of the non-human kingdoms, and using that intelligence to lead them along the road marked out for their advance by the great Teachers, so that they might not wander in an experimental fashion as they had hitherto done, but might have the benefit of human reason as guide. The demand made on man in this respect was surely reasonable and just, for since Those Who were far in advance of him had given him special assistance it was right that he, in his turn, should bestow assistance on others not so far advanced as himself. He had been helped at what may, without irreverence, be called considerable cost. The lofty Intelligences Who might have dwelt in spheres attained by prolonged endeavours and struggles

came down to man, imprisoned Themselves for much of Their time in these dwellings that were quite unworthy of Them, in order that man might evolve more rapidly. It was not then an unfair demand that he should pass on the assistance he had received, and co-operate with his Divine Teachers in evolving more especially the vegetable and animal kingdoms along the highest possible lines with the least expenditure of energy and waste of time.

In the early fourth race man was not surrounded by any large number of animals, and none of the higher types were present. The more delicate organisations were nowhere to be seen at this stage, and such animals as were there were of an exceedingly clumsy ill-formed type. Of these early creatures a very distinct idea can be obtained by glancing at the many models and pictures of them in museums and geological books. Ill-formed they may be fairly called, I think, ill-adapted for any particular purpose, wanting to an extraordinary degree in grace and agility of body and in definiteness generally; certainly not types of animal or vegetable life which we can imagine as satisfactory if contemplated from any lofty standard of intelligence, and the men of that time were intended to co-operate in the evolution of higher kinds from these. These were, so to speak, rough sketches placed in the hands of man, and he was not even left to follow his own crude ideas, but had definite models given him towards which the animals were to be trained by the expenditure upon them of much trouble, care, and forethought.

Still further to facilitate this work, there were living among mankind those whom we may speak of as human teachers, to distinguish them from the Divine Rulers—men who were far advanced in occult knowledge, who took actual part in superintending the early evolution of the lower kingdoms, devoting themselves largely to the improvement of the vegetable and animal stock. They directed the operations carried on in large scientific breeding establishments, teaching their pupils to carry on experiments by which the products of the vegetable kingdom might be rendered more various and more useful, and showing them how the animal types might be improved by selecting the best available, breeding from these, and again selecting the best—"the best" meaning those that showed characteristics which were present in the typical forms given as the models for animal evolution.

But difficulties arose which changed the direction along which the Manu of the race had designed that evolution should proceed. As qualities developed—especially in the animal kingdom—which were useful to man, he showed an inclination to develop them further entirely for his own benefit, without regard to the balance of nature, and especially regardless of the creatures he was supposed to be evolving. Let us consider, for instance, creatures that have the attribute of swiftness and agility highly developed—the leopard, the panther. This attribute is clearly an advantage which might be utilised along perfectly rational lines without degrading the animal; but instead of that we find man seizing on it as a means for capturing other creatures in order to increase his own brutal enjoyments. When speed was developed it was trained to be useful not in a co-operative but in a destructive fashion; thus a distinct twist was given to evolution, and man developed the coarser and more brutal appetites in this class of animals for his own purposes and gratification, carrying by means of these very qualities pain and misery through the lower animal kingdoms, regardless of the suffering caused by his own selfishness. By developing this destructive tendency in these creatures we have rendered ourselves responsible for lions, tigers, and all carnivorous creatures living on their fellow-animals, seeking to maintain life by the destruction of other lives, roaming over the world as agents of suffering and death, which they inflict on those weaker than themselves, and even occasionally upon man, who thus becomes the victim of the very qualities he fostered. Examining the teeth of these animals in their early growth, we can easily find that they were not originally intended to be carnivorous, and thus we have one of the abnormal evolutions made by man, who grasped at the powers entrusted to him and used them for his own purposes, employing purely for his own gratification the intelligence to which he had been helped, without regard to the interests of the lower creatures to whom he should have been elder brother and guide.

These processes of abnormal and monstrous evolution can be traced all through the history of Atlantis. There science of a material kind was highly developed, and occult powers went hand in hand with it to an extraordinary degree—these occult powers being used to guide evolution along the lines to which I have alluded.

Thus these destructive types were developed while Atlantis flourished, and man himself went through the world like the wild beasts he made, carrying pain and destruction with him wherever he went. He is continually a destructive agency—either carrying on wars against his fellow-men, or destroying the lower animals, slaying in every possible way. He has finally evolved in himself this peculiarity—a quite unique characteristic, one is thankful to see, shared in by none of the wild animals—that he kills for the mere sake of killing. What we call “sport” is the deliberate going out to kill something, so that he makes the murder of the weaker that which he takes as his ideal of amusement. He does not seem to have succeeded in imprinting this last touch of brutality on the wild animal; it will not hunt for itself unless it is hungry. He can teach it to hunt for him by starving it, and then utilising its hunger for his own purposes, but he does not succeed in degrading it any further. An unhappy exception, however, must be made with regard to the animal most closely trained by man—the domesticated dog. These creatures, so promising in their development of loyalty, fidelity, and affection, have caught from man some of his most hateful qualities—the delight in blood, and in torturing and killing for amusement. A terrier will, I am told, enjoy the sickening brutalities of matches for killing rats and similar vile “sports,” as much as does his degraded owner, and dogs in the domestic condition will hunt for hunting’s sake. All “sporting dogs” have been thus demoralised, and have become repulsively human in this respect. It is curious that the love of killing for amusement seems to grow with what is called civilization; the savage, if taken in his lowest types, hunts only for food, but it seems as though with the development of intellect he began to hunt for the mere pleasure of hunting, and the taste grows until in the Englishman of the nineteenth century it reaches its lowest point in the shambles of the *battue*.

We can mark the results of this all the world over—everything that would have loved us flies from us; all things of woods and fields and forests and jungles flee before the footsteps of man. We hear still of a few places in the world where this does not happen, and sailors tell us of new lands they visit where innocent creatures cluster round them, fearless and curious. I need not say this state of things does not long continue, for the sailors of course begin to

knock the poor things on the head, so as to let them understand man's views of his relations with the animal kingdom, and they soon learn to regard man as an enemy.

One would imagine that to people who talk so much as we do about brotherhood and love and kindness and compassion, this knowledge of the way in which we are looked on by our younger brothers would be painful. One would think we should be struck first with astonishment and then with horror at finding our very presence chase everything before it, at seeing these creatures who are so happy in our absence take themselves out of the way at our approach, taking it for granted that we are enemies; butterflies and birds fly away, rabbits scuttle off to their burrows, deer gallop out of our sight, and we have to walk through a desert when we might have walked through a place crowded with friendly forms. For so many thousands of years oppression and cruelty towards animals have been wrought into human magnetism that the wild creatures fly from the atmosphere of men, even from that of any one man who may love them; and it is only by a long process of "making friends" that they learn that such a one is their friend and lover, not their enemy, and then the ancient antagonism slowly fades away. Thus we hear of holy men in India and of saints of every faith whom all living things love and regard as friends, and we read that when S. Francis of Assisi walked through the woods the birds clustered round him. An Indian Yogî walks safely through tiger- and snake-haunted jungles, and the tiger will roll at his feet, the snake will twist round his arm, and they will be his friends and gladly share the warmth of his fire, the shelter of his bamboo shed. They will bring him their injured or sick fellow-creatures that he may heal them, knowing that they are safe with this one at least of the detested and dreaded race, who is to them as a God in his knowledge and power. Then he is to them what man was meant to be, not a destroyer but a friend of all creatures, his intelligence used for their helping, true father and king of the lower world. This state which is seen in a few of our race might be, and will be, common to all. While we cannot by a passing wish get rid of the results of thousands of centuries, none the less can we begin to lessen them by deliberately recognising our place in Nature and making up our minds to fill it, by realising that we ought to bring peace and not

war, higher life upon earth and not death, that carelessness is a crime, and that when we hinder and retard evolution we are setting ourselves against the Good Law. Every single person who recognises this and acts upon it is at least doing what lies in his power to spread peace and compassion on earth, and to hasten the time when we shall all work together for the common good. His action helps to turn the current of public opinion in the right direction, and the deliberate acceptance of the Law of Love by even a few hundred persons would make an appreciable difference. Members of the Theosophical Society at least should perform this obvious duty, and should not talk platitudes about brotherhood while they trample on its reality.

Let us see what can be done at once in the way of giving help and avoiding injury to the vegetable and animal kingdoms.

Looking over the vegetable kingdom we see a considerable number of different types of evolving life, some much more permanent than others. There are classes the members of which live for a few months, others from season to season, other through many years, and so on. The longest-lived develop a greater degree of separateness, a kind of dawning personality, and there comes to be a distinction between the life of a tree, say, and that of its leaves and its fruit. So a man who was trying to help on evolution would not destroy the comparatively permanent part of a tree, but would utilise for the support of his own life the parts that were being continually reproduced. And never would he in mere carelessness or indifference, or because he had no sense of his duty as a self-conscious force in nature, commit acts of wanton destruction.

It may seem a small thing, yet it is not without significance, that many people as they walk in the country are agents of destruction wherever they go; they pull flowers they do not want and throw them away again, they switch off the heads of others as they pass along. They thus do what in them lies to inflict on these lower forms of consciousness what is to them discomfort and pain. It may be lightly answered that plants have no feeling, but as a matter of fact these acts cause vague suffering which is useless and is inflicted in idleness and carelessness; these living things might have enjoyed the air and the rain and the sunshine instead of having this dull consciousness of pain, and even in this small way

man needlessly adds to the dark and unhappy side of nature. Why should not people go through the country and enjoy its beauty, leaving all as fair behind them as it was before they came? Why should we be able to trace so many people as we do now across fields and forests by the destruction they have wrought in their passing, by the trees they have broken, by the flowers they have gathered and flung aside to gasp out their lives on the dusty highway?—doing harm instead of good, bringing destruction instead of fairer life, showing they have not realised what man might be to nature, and how far swifter might be the course of evolution if he were a friend and a helper instead of a careless destructive force.

There is a certain veiled and stubborn resistance at the back of many people's minds when such suggestions are made, a feeling that life would be rendered too serious and troublesome if they were to be "always thinking" about their responsibilities. It is wonderful how man clings to semi-consciousness. But this friendly and helpful attitude towards nature would become habitual if children were trained in it, and to the child the helping of nature would be a constant joy. If we taught children their duty towards all living things around them, gradually building up in the child-mind the sense of human duty as guide and friend of all animals and plants, they would quickly come to delight in work so gracious and congenial, they would range fields and woods with senses alert to all silent appeals for help, and they would leave after them better types of living things than were here before they came, fairer flowers, more delicate shades of colouring. Behind these helpers of nature as they pass through the world would spring up all fair forms, and man's track through the ages would become gloriously beautiful, that of a creative God, instead of a blackened trail of blood and fire.

Still more strongly do these principles apply to the evolution of the animal kingdom, and especially of the higher animals, for here there are some that come within measurable touch of the higher cycle of evolution in which the persisting individual begins to be. Though it is true that animals will not pass into the human stage in the present cycle, they may yet be helped up to the point which we had reached when we left the moon. When the "I" is developed in an animal of the higher domesticated kinds, then that animal is

lifted out of the course of animal evolution, and will be ready to step forward into the human stage when, in the future, the time is ripe. It does not then return to birth as an animal, but remains peacefully and happily in the super-physical world, till a future cycle offers the opportunity for commencing progress in a human form. In this way race after race evolves, and there are always leading types in each great division who are ready for individualisation; among these we may take as instances the dog, cat, horse, and elephant. It is clearly man's duty to help forward such as these, to facilitate their rising out of the animal kingdom; this he can best do by working to eradicate the mischievous instincts he himself implanted in the past, by training in them the instincts which are related to the moral qualities in man, so helping forward their evolution to the point at which individualisation becomes possible.

The killing of animals in order to devour their flesh is so obviously an outrage on all humane feeling, that one feels almost ashamed to mention it in a paper that is regarding man as a director of evolution. If every one who eats flesh could be taken to a shambles to watch the agonized struggles of the terrified victims as they are dragged to the spot where knife or mallet slays them; if he could be made to stand with the odours of the blood reeking in his nostrils; if there his astral vision could be opened, so that he might see the filthy creatures that flock round to feast on the loathsome exhalations, and see also the fear and horror of the slaughtered creatures as they arrive in the astral world and send back thence currents of dread and hatred that flow between men and animals in continually re-fed streams; if a man could pass through these experiences, he at least would be cured of meat-eating for ever. These things are, though men do not see them, and they befoul and degrade the world.

This change in man's attitude towards the lower world, his recognition of his true place and function in nature means, in many respects, a total reversal of our habits of life. It may be said that people could only do this gradually, and that a long course of wrong living has made bodies of a type that could not exist on pure nourishment, at least after they have reached a certain age. It may be so. Personally, I believe that the human will, if it be really exercised, is so mighty a power that it could readily reduce the body to sub-

mission without serious physical disturbance. But then, of course, it has to be remembered that very many people can scarcely be said to have wills at all. At least this much might be done as a paltry effort towards improvement: man's duty might be clearly set up as an ideal, and people might begin to train themselves towards it so far as the imagined poverty of their strength allowed; they might at once give up all forms of "sport," might reduce the cruelty of slaying animals for food to a minimum, might aim at totally abolishing the use of flesh as food, and might—and here women are at present specially responsible for most brutal cruelty—entirely refuse to use the fur and feathers of slaughtered creatures for personal adornment. Women know that seals are skinned alive in order to obtain fur with a peculiarly fine gloss; that Astrachan sheep are ripped open that the skins may be torn from unborn lambs ere the delicate hair is harshened by exposure; that the plumes used for aigrettes are only developed during the breeding-season on mother-birds, and that every plume means the death of their nestlings by starvation. They know all these facts, and yet wear the things thus obtained, only to gratify the most contemptible of weaknesses, a petty personal vanity that shrinks from no inhumanity which stands in the way of its satisfaction. If only these most barbarous wrongs could be put an end to, frowned down by all right-minded people, so that persons who thus offended should feel the weight of social disapproval, in this way a beginning at least would be made, and, growing up in the atmosphere thus formed, the children might be able to do what their fathers and mothers think they are not strong enough to accomplish.

The change must come about some day. A time will come on our planet when man will not act as he has done in the past, and is doing in the present. We are not always going to remain cannibals, living on the blood of our weaker brethren, tearing plumes from living and dead bodies for our decoration, marking our way on the globe by skeletons and ravaged fields. We are going to evolve out of this present degraded stage, and in years to come we shall live in amity with all that surround us; we shall walk the earth as the guides of evolution, the teachers and helpers of all beings less intelligent than ourselves. Living in the faithful discharge of our lofty duties we shall aid all living things to rise as

we shall be rising, thus quickening the progress of evolution to an extent incalculable by us to-day, getting rid of evil instincts in a fashion that now would sound like a fairy tale.

In those far-off days we shall be playing our several parts, readers mine, as co-workers with Nature, looking back with horror and shame at the errors we made in the past, at the errors we are making now. Delay evolution we can; stop evolution we cannot. Powers there are that work for love, for compassion, for universal friendliness; They are stronger than we in our blindness and ignorance, and They will have Their way. The time shall surely come to earth when everything that lives shall love, when each shall seek the others' good, and none shall fear its neighbour. Those Forces mightier than human forces are working towards this evolution.

They may be thwarted for a time, since They will not coerce the human will; across Their path we may build obstacles which will cause delay; but as Their love is immortal and eternal as Their power, Their work shall finally be wrought into perfection. Our planet shall roll in space a world of joy instead of one of sorrow, forms shall be fair and colours shall be beautiful, but none shall slay to possess. That is the destiny, the inevitable destiny, that lies before us. Why should we not accept it now, as we must accept it in course of time? Why should we not spread compassion round us in these days of hatred? Wherever there is a soul that recognises the Masters and softly breathes Their names, let that soul reflect in its small measure their immeasurable compassion; even though that which in Them is an ocean in us at first is but a tiny stream, still let it carry through the world its fertilising and sweetening power, until the world-desert shall rejoice and blossom as the rose.

ANNIE BESANT.

THEOSOPHY AMONG THE QUIETISTS.

(Concluded from p. 204.)

MAXIMS OF THE SAINTS.

THE Maxims of the Saints consist of some forty-five different headings, and commence by stating that the condition of "Pure Love" is what is aimed at, that this "Pure Love," (namely, the state in which love of self is relatively lost in regard to the Will of God) grows out of mixed love, the state in which desire of anything for self is associated with it. In a state of pure love, man becomes single-eyed and self is known no more. Pure love necessarily includes all the Christian virtues, such as temperance, forbearance, chastity, truth and so on. The holy indifference which results from this state is not inactivity, but indifference to anything not of God's Will. When a soul reaches this state it is in a condition of *non-desire*. Souls in this state of non-desire are absorbed in the love of God and love their neighbour on the same principle of loving, namely, in and for God, and these may be said to love their neighbour as themselves. These souls are in a state of *simplicity*, for they look to action that has to be done and have no care for results; they are also so absorbed in the thing to be done, and the importance of doing it rightly, that they forget themselves. "He who prays perfectly never thinks how well he prays." Holy souls are without impatience, but not without trouble. Souls may be regarded as consisting of two parts, the inferior part, which includes the appetites, propensities and affections, and the higher, to which belong the judgment, the moral sense and the will (this latter giving a fairly good definition of the qualities represented by the Higher and Lower Manas in Theosophical teaching.) The soul may suffer in the inferior and may be at rest in the superior. Suitable repression of natural appetites is a means towards gaining necessary self-control. In the state of Pure Love the soul resists

temptation by remaining constantly fixed upon God. Everything should be done from a holy principle, and that principle is love. The contemplative life is not inconsistent with the performance of the ordinary acts and duties of life. There is a law involved in the very nature of holiness which requires it to adapt itself to every variety of situation. The Holy Soul estimates things in the present moment and judges of duty from the facts which *now are*, taking no thought for the morrow. Those who are the *children* of God, in distinction from mere *servants* of God, have the liberty of children. It is hardly necessary to add that there is a liberty which might more properly be called license. There are persons who maintain that purity of heart renders pure in them whatever they are prompted to do, however irregular it may be in others; this is a great error. Pure Love necessitates death to selfishness. In the highest state, a *State of Transformation*, the soul remains without preferences and pliant. It is like a spherical body, placed on a level and even surface, which is moved with equal ease in any direction. The souls in the higher degrees can worship at all times, in all places in the interior chamber. Extraordinary experiences which often accompany the inner life, such as dreams, visions and revelations, do not constitute holiness, nor should such be taken as a guide of life separate from and above the written Law. The doctrine of Pure Love, including as it does the entire transformation of our nature and the state of Divine Union, has been known and recognized as a true doctrine among the truly contemplative and devout in all ages of the Church.

In conclusion, in speaking of this state of divine union, he says: "Strive after it, but do not too readily or easily believe that you have attained to it. The traveller, after many fatigues and dangers, arrives at the top of a mountain. He looks about from that high eminence, and in that clear atmosphere he sees his native city, and it seems to him to be very near. Overjoyed at the sight, and perhaps deceived by his position, he proclaims himself as already at the end of his journey, but he soon finds that the distance was greater than he supposed: he is obliged to descend into valleys and to climb over hills and surmount rugged rocks, and to wind his steps over many a mile of weary way before he reaches that home and city which he once thought so near."

The more we study the mysticism which characterized the Quietist movement in the light thrown upon it by the writings of Fénélon and Madame de Guyon, the more clearly, I think, we shall realize that it is what may be called a "healthy" mysticism—a mysticism, which, while it recognizes and gives due weight to the phenomena of what is commonly called psychism, regards it merely as *incidental* to the progress of the Soul and never loses sight of the fact that the Higher Psychism, the purification of the soul itself, the purging it from its earthly dross, and thus rendering it fit for re-union, is the great goal to be kept in view. Furthermore, it never mistook the means for the end. It was also *healthy* in that it discountenanced "emotionalism" as such. For those who would follow its teachings it pointed out, (and laid especial stress on the fact) that the first and most necessary step was the fulfilment of the duties of life, the duties in which a man finds himself placed, in the most complete manner possible, and that the first evidence of progress along this path lay in the perfect fulfilment of all duties. It has often been urged by unbelievers in mysticism, that it is pernicious and unhealthy, in that it tends to unfit an individual for the practical duties of life and to foster a state of lotus-eating indolence, sapping all vitality—in fact an aggravated form of selfishness. This impeachment of mysticism and the inner life has ever been brought against its teachings at all times when it has come prominently before the world, and if this accusation, brought against mysticism in general, is borne out by the facts connected with any particular school, that school, I venture to think, may rightly be called *unhealthy*. We find Bossuet bringing forward this point in one of his interviews with Madame de Guyon. He says: "I proceed then to say that the state of mind which you advocate is supposed to lead to inaction."

Madame de Guyon replies: "I do not readily see, Sir, how such a statement could well apply to myself, who have hardly known, whatever may be true of my mind, what it is to rest outwardly and physically."

Bossuet: "I think, Madame, it will not, but such an impression could hardly arise without some foundation for it."

Madame de Guyon: "The foundation, Sir, of this idea is in the fact, I suppose, that the truly holy soul ceases from all action which has its origin in *merely human impulse*."

Speaking of what is called *emotionalism*, Madame de Guyon repeatedly refers to it, and while recognizing this phase as forming one stage of the growth and awakening of the soul-life, says that this stage is one of the very earliest, marking indeed the first dawns in the soul of the destinies which lie before it, the first echo within, reminding man of the source whence he came; that it is not a permanent state, but very transitory, and is beset by serious dangers for those who, mistaking it for something other than it really is, deem that they have arrived at the goal ere they have well set out on their journey.

Those who are acquainted with the *Bhagavad Gîtâ* cannot fail to be struck by the similarity of many of the above teachings to the teaching given by Krishna to Arjuna as to Yoga. But if these Quietist teachings resemble the Yoga philosophy of the East, there yet seems a very important difference between them. What the Quietists sought more or less blindly is reduced to a science in Yoga, the latter claiming to satisfy both the head and the heart, whereas Quietism, as such, can appeal solely to the heart or intuition, and failing response there, its claims to attention fall dead; unless the man himself intuitively feels within him the echo of the underlying truth, the teachings can show no claims to reasonableness. To the unsympathetic student, all they offer is a somewhat forbidding rule of life and conduct accepted by certain individuals on totally inadequate grounds, leading to an entirely uncertain end, and entailing a vast expenditure of energy for very dubious results. Here comes in the difference between the two, the complete and the incomplete. Yoga offers to make good its claims scientifically to one who is prepared to study it, and to justify its rightness not only from the devotional side, but also from the intellectual. At the time that Quietism arose in France in the seventeenth century, the nation at large were believers in the absolute truth of their religion, however debased and overlaid with superstition that religion had become, and as a nation they had complete belief in the immortality of the soul. Hence the necessity for the intellectual presentment of the science of the soul did not arise, and its absence seems in no way to have hindered the spread of the teachings, or in any appreciable degree limited the number of those to whom the teachings would appeal. At that epoch the heart-doctrine was the only one which would be likely to appeal to people at large. And so the teachings spread and

did their work, but if we contrast the conditions prevalent then with those we see around us to-day, it is obvious that if the Theosophical impetus is again to make an impression on the thought of the age, it is useless for it to appeal solely to the doctrine of the heart.

Times have changed, science has usurped the field, and intellect reigns supreme; therefore it is fit that in the Theosophical movement that has marked the closing years of this century much stress should have been laid on the scientific side of Yoga, and that the philosophies of the East should have been brought into much prominence.

As union was the whole end and aim of the Quietist teaching, I will quote a few passages from the writings of Madame de Guyon with a view of giving some insight into the manner in which she regarded union.

"The union between the soul and God may exist in various degrees. There may be a union of the human and divine perceptions; there may be a union of desires and affections to some extent. But the most *perfect* union, which includes whatever is most important in the other, is the union of the human and divine will.

"When the will is in the state of complete union with God, it necessarily brings the whole soul into subjection, and it implies necessarily the extinction of any selfish action, and brings the mind into harmony with itself and into harmony with everything else."

Speaking of her own experience, she writes:

"This immersion in God absorbed all things; that is to say, seemed to place all things in a new position relatively to God. Formerly I had contemplated things as dissociated from God, but now I behold all things in divine union."

With regard to the dominating of the lower nature by the will, she says:

"I kept my appetites under great restraint. It is impossible to subdue the inordinate action of this part of our nature, perverted as it is by long habits of vicious indulgence, unless we deny it for a time the smallest relaxation. . . . And this also applies to the affectional part of our nature, and also to the understanding and the will. We must meet their inordinate action promptly. We must eradicate from them every motive and impulse of a selfish nature

which can be found in them, otherwise we must support them in a dying life to the end. It is only by a total death to self that we can experience the state of divine union and be lost in God. Once a person has experienced this loss of self, he has no further need of this extreme system of repression and mortification; the end for which mortification was practised is accomplished. . . . the senses, then, should be permitted to accept with *indifference* and equanimity of mind whatever the Lord sees fit in his providence to give them—the pleasant and the unpleasant, the sweet and the bitter.”

All acts of austerity were regarded by her as disciplinary, not as expiatory. For of the soul once awakened she says:

“It is only by learning the bitterness of transgression that it becomes fixed and immovable.”

Therefore:

“Never seek for consolations against the tortures of the inward fire by looking without—it is best to endure patiently, and thus learn effectually the bitterness of transgression.”

The two stages on the path towards union she describes thus:

“The first is to retire ‘*within* yourself, the second is to retire *from* yourself.’” Writing of the interior states through which she passed, she refers to that which she names the state of “privation” or state of loneliness, darkness and isolation, even from God—a state which she describes as lasting, with but brief intermission, for seven years, and from which she suffered the most bitter of all trials.

“I was inconsolable. I did not then understand that in the progress of the inward death I must be crucified not only to the *outward* joys of sense, but also, which is a more terrible and trying crucifixion, that I must die to the *joys* of God that I might live fully to the *will* of God.”

She says in another place that divine wisdom is only to be known through death to self. After this death to self, she says, “Jesus Christ, divine wisdom, is formed in the soul, and all good things are made known to it.”

She asserts that this is the result of her own experience, illustrating it by saying that after this trial of the seven years privation, during which time both her intellect and her heart

seemed to be broken, and she describes herself as being in a state of "*strange stupidity*" she found that all was restored to her with inconceivable advantages: "I found there was nothing I was not fit for, or in which I did not succeed. The understanding as well as the heart seemed to have received an increased capacity from God."

In a letter to her brother, written when she was forty-one years of age, after many years devoted to the following of the path towards union, she thus describes her spiritual condition:

"The self which once troubled me is taken away, and I find it no more. And thus God being made known in all things or events, which is the only way in which the "*I am*" or Infinite Existence can be made known, everything becomes, in a certain sense, God to me. I find God in everything which is, and in everything which comes to pass. *God is All.*" In another place she says:

"The sanctified soul not only *speculatively recognizes* the relation of God to events, but *feels* it—that is to say, it is brought into a practical and realized communion with God through them."

That this state of union is not merely a matter of vague ideas, that the saying of Christ, "the kingdom of heaven is within you," is a true saying, and that this state of union is attainable, and this kingdom of heaven to be entered, not in some unknown hereafter amid other conditions, but *here* and *now*, is the unanimous testimony of those who have sought this one goal and concentrated all their energies on its attainment. Thus we find Madame de Guyon of her own knowledge and experience reiterating the same statement, and this is where, I venture to think, lies the real interest attaching to her autobiography, after reading which it is difficult not to believe that in truth she had, at least in some measure, taken that "kingdom of heaven by force."

There is a point which will, I think, be interesting in connection with this idea of union. It has often been said that in the attainment of balance lies union. It is reached when the mind centred in the self ceases to be affected by what are called the pairs of opposites—a condition repeatedly alluded to in the *Bhagavad Gîtâ*.

Madame de Guyon, speaking of the hearing of what she calls

the voice of God in the soul, says that "in order to do so," to hear correctly, "it is necessary for us to possess a mind, if we may so express it, *in equilibrio*, that is to say, balanced from motives of self either one way or another."

This autobiography of Madame de Guyon to which I have alluded was not published until after her death. It presents us with a marvellous picture of absolute devotion, of untiring zeal and patience under the severest trials both outward and inward; it was indeed, as she herself described it, a life of crucifixion, and the concluding words of that autobiography give us the keynote of her character, and are a witness to the sincerity of her convictions. She prays those who may read its pages "not to let themselves feel embittered against those who by a zeal, perhaps *too* bitter, have carried things to such length against a woman, and a woman who offered no resistance." And be it remembered that during her life there was hardly any weapon her enemies had not used both against her character and her person, in order to ruin her reputation and coerce her into abjuring her views.

In its pages also we may trace how in the midst of inner trials of all descriptions, of ever increasing outward persecutions, she ever retired more and more towards the centre of her being, and there, in the midst of the wildest storms which raged without, she sought and seemed to find the "peace which passeth understanding."

In this autobiography also we find Madame de Guyon recording the various psychic experiences which marked her inward life—presentiments, visions, voices unheard by others, and so forth—phenomena similar to those which are continually recorded by mystics as accompanying the inner life of the soul. We find her also at one time possessed of apparently considerable powers of healing, and during all the latter years of her career continually experiencing thought-communion with individuals at a distance.

As to her works, she asserts that they were mostly written by her unconsciously, so to speak; that is to say, when she sat down, her mind was completely ignorant of the subject on which she was about to write. What was impressed on her mind she wrote steadily and rapidly, and with little or no knowledge of what she was writing; she adds that on re-reading her manuscript she

never found it necessary to make any correction or alteration. Her untiring energy and her ceaseless labour in the face of most severe physical suffering were truly marvellous.

An incident occurred in her younger days which is not without some interest; it happened before she had found the inward way, and before she had any idea that her life was to be devoted to spiritual teaching. She was at that time living in Paris, and she thus tells the story:

"As I was going to Notre Dame on foot accompanied by a servant, as I was crossing the bridge a poorly dressed man accosted me; I thought he was a beggar and prepared to give him an alms. He thanked me, but said that was not what he desired, and coming closer to me, he at once began to discourse to me on the Holy Trinity in so grand and exalted a style that all I had hitherto heard on that subject seemed but shadows compared with what he then said to me.

"Proceeding he spoke of the sacrifice of the mass, of its excellence, of the importance of hearing it, and assisting at it with respect.

"This man, who did not know me at all, and could not even see my face, which was covered, said then to me: 'I am aware, Madame, that you love God, you are very charitable and give largely in alms' (and he also alluded to many other qualities which God had given me), 'nevertheless,' he said, 'you are wrong in your notions. God desires quite other things of you. You love your beauty.'

"He then drew me a perfectly true and plain picture of my faults, and my heart could not deny what he said. I listened in silence and with respect, while those who were following me imagined that I was talking to a madman.

"I perceived clearly that he was illuminated with true wisdom. He also said that God did not desire that I should content myself with working as others do, in order to secure my own safety and in order to escape the pains of hell, but that he desired that I should arrive at such perfection in this life as to escape even those of purgatory. With such talk, the way, although considerable, seemed quite short and I did not think about it until I reached Notre Dame, when my extreme weakness made me faint. On recovering myself

and looking round, the man had vanished and I have never seen him since.

"Hearing him speak in this manner I asked him who he was. He told me he had recently been a street-porter, but that he was so no longer. The affair did not make so much impression on me at the time as it has since. I relate the story without relating the last thing he said to me."

No sketch of the Quietist movement would be complete without some allusion, however brief, to *The Short and Easy Method of Prayer*, by Madame de Guyon, the book which of all others emanating from the movement, attracted the most attention and roused the bitterest animosity on the part of the Church. This book became the main object of attack, and regarding it Bossuet asserted that "its design was evidently to establish a brutal indifference for salvation or damnation, for vice and virtue, a forgetfulness of Jesus Christ and all his mysteries, an indifference and impious quietude."

This small manual was designed for the use of those who were attracted to the inward life, and was intended to aid them in their efforts to reach the permanent state of union. Prayer is stated to be the means to the end, and is defined as an application of the heart to God to be exercised at *all* times.

She divides prayer into three degrees or stages, each accompanied by its special instructions. In describing the third, or highest, degree, she names it the Prayer of Active Contemplation, and says that in this stage silence constitutes the whole prayer—the soul sinks frequently into a mystic slumber and remains constantly in the presence of God.

Prayer is stated to be both devotion and sacrifice.

Finally, it is said: "It is impossible to attain divine union solely by way of meditation, or by way of the affections, or by any devotion, no matter how illuminated. 'There was silence in heaven' (Rev. viii. 1). Now heaven represents the ground and centre of the soul wherein all must be hushed to silence when the majesty of God appears. Wisdom descends as fire and destroys all impurities. God is an infinite stillness, and the soul to become united with him must participate in his stillness." These are words that perhaps may recall to some the extracts from the *Book of the Golden Precepts* left to us by H. P. Blavatsky, where the first part closes with

these words, marking the end of the struggle of the soul towards re-union, when it has mastered the Four Truths and has entered the Path :

“Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art Thyself the object of thy search—the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence.”

OTWAY CUFFE.

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Concluded from p. 76.)

CLXII.

THE number nine is Jesod, the foundation or principle of existence, because it is the ternary in all its fecundity. Jesod is also the foundation or the basis of all truth, *i.e.*, the criterium of certainty, as they say in the schools, for it is a triple syllogism in three terms completely equilibrated and equilibrating each other; in such fashion that the minor premise and the conclusion are contained in the major premise, and the same is true for the other terms. It is also the perfect harmony of reason and authority; reasonable authority proceeding from authorised reason—harmony or the authority of reason giving the reason of authority—all proceeds from this fertile root. Nature ruled by the numbers again gives three to represent God, three to represent man, three to represent matter conquered by man, whose modifications and productions are contained in the three kingdoms. Light also is three times triple: light of glory in Aziluth, Jezirah and Briah; light of life, universal, astral and magnetic; visible light, celestial, terrestrial and fiery. Such are the mysteries of Jesod, which we shall find again and again in all that exists according to the laws of the ternary, which is, as you know, the compass by which is measured the existence of all beings. Here ends the analysis of the numbers, which henceforward begin again, going from ten to ten, *i.e.*, from synthesis to synthesis. Here end our studies of the number nine, and we come to the ten, which is the Kingdom of God.

January 31st, 1863.

CLXIII.

IN one of the most mysterious of the Master's parables ten virgins are spoken of, five wise and five foolish. And it is said that the five foolish virgins having gone in search of oil came too late to the gate

of the marriage feast, and that the bridegroom said to them: I know you not.

The following is the unpublished end of this parable:

“Then the five wise virgins repented that they had not given of their oil unto their sisters, or at least that they did not make use of their lamps to enlighten them and make them enter with themselves into the feast of the bridegroom and the bride.

“And they said to the bridegroom: Is it possible, O Lord, that you know them not, since you know us and we know them? They are our sisters and companions whose lamps had gone out, but they have lighted them again. That light now illumines their faces bathed in tears, and you can recognise them since we know them. They have been negligent, but they have traversed the country during the night in search of oil.

“They have been deprived of the joys of the first hour, but do you not remember, O Lord, the workmen whom you admitted to work in your vineyard at every hour of the day?

“And when the evening came did you not give to them all the same reward?

“Will you be more inexorable on your wedding night than you have been during the day of toil?

“And the Lord made no answer, but he gave the key to the wise virgins, who opened the gate to their sisters.”

CLXIV.

GOD, considered solely in his rigour and in his autocracy without balance or control, that is the devil of our gracious M. de Mirville and his confrère Desmousseaux. It is the God of the pseudo-Catholic clericals, who see the whole of religion in the temporal power alone, because the kingdom of J. C. is not of this world, and because Satan, on the contrary, is the prince of this world—where despotism and violence still reign, producing the unpardonable sin against the Spirit, which consists in the smothering of truth and knowledge. A feminine reaction is taking place against this brutal oppression, and taking place both outside the Church through the spiritual circles, and within the Church through the mystic confraternities and the caressing, sentimental *mièvreries* of the cultus of the mother of God. It is the white doe opposed to the black doe. But these two fractions of the truth opposed to each other remain only each the negation of the other. Religion still hops on one foot, now on the right, now on the left. Under the Messianic reign it will begin to walk. The foolish virgins

are knocking at the door of the bridal chamber, but they will enter only when the wise virgins will go to meet them and are willing to stretch out their hands to them ; then shall be fulfilled these words of Scripture : *Justitia et pax osculatæ sunt—justitia et veritas obviaverunt sibi*. This completes the meaning of the parable of the virgins, where the text leaves the light at the gate, for the foolish virgins, now become wise, have oil, and nevertheless they are refused admittance. You see that the sequel is necessary, and that the end of the parable, which is not in the letter, really exists in the spirit.

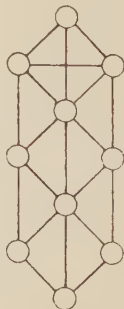
February 1st, 1863.

CLXV.

THE number 10 is composed of the luminous unity and the dark zero. There are two pentagrams in this number—as there are two triangles in the number six, the white pentagram and the black ; the five pure numbers and the five impure numbers, the five races of giants and the five angels who battle with them, the five foolish virgins and the five wise ones. Now the marriage of the bride and bridegroom is the middle between the white and the black, and forms a separation between the virgins, as the legend tells us that at the moment when the Word of God pronounced the *fiat lux* there took place a separation among the angels. For light does not manifest itself without at the same time making manifest the darkness, and the darkness is necessary to the light ; therefore also the light adopts the darkness, and illumines it with its reflections. This is enough to explain briefly the parable of the ten virgins, of which I gave you the occult conclusion and the unpublished sequel in my last.



Trace the Sepirothal tree as opposite :
and take one side of it only, or Keter—Binah—Geburah—Netsah—Malchuth ; and you have the crescent of the rigorous mood and the horns of the black doe. Do the same thing on the opposite side, and you have the white crescent and the horns of the doe of love. These expressions have become the consecrated expressions among the Kabbalists, and have nothing in them that should surprise you. Now you have



on each side five numbers : the one black, the others white ; the one stern, the others merciful ; while Keter and Malchuth may be taken either as good or bad, because the one is the cause of the other, and because in Malchuth good and evil seem to be blended.

CLXVI.

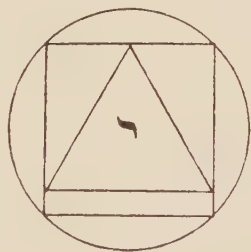
THE tenth letter of the sacred alphabet is the letter Yod, in Hebrew יוד. This letter is the chief of all, and is placed in the centre of the pantacle of the letters between the three mothers. It is with this letter that begins the name of Yehovah יהוה and ends the name of Adonai אדוני; it is from it that comes the name of Yudæi, or Joudæi, given to the Jews, as though one said, the people of Yod or Youd. The name of Judah or Tchouda comes from the same root, and ought to belong to the royal tribe whose rod or sceptre represented by Yod was destined never to cease to flourish until the coming of the Saviour.

The name of the letter in Hebrew is written: Yod י, Vau ו, Daleth ד, and signifies the Universe, the Creation, the Master—or the Law, Liberty, and Power; as you will recognise by examining the hieroglyphs of the 10th, the 6th, and the 4th keys of the Tarot.

This word thus signifies:—the Father, Love, the Lord; or the Father, the Holy Spirit, and the Son. These are grand things in a letter, and the name of a letter, and you will understand why the Kabalistic figure of God is a triangle in a square, circumscribed by a circle, and in the centre of the triangle a single Yod. The triangle is 3, the square 4, the circle 12; the whole is thus 19, the digits of which, added together, give 10. It is thus that $1+2$ make $3+4=7$ and $5+12+6=18+7=25$, whose digits added give 7 (etc., etc.). The ten numbers give 55, whose addition gives 10 again.

The number 10 is the unity, the image of Being, and the zero, the image of Life. It is the rod and the serpent. It is the universal hieroglyph.

February 6th, 1863.



CLXVII.

As there are ten Sephiroth, so there are ten commandments of God, and the moral law, like the dogmatic law, may be termed the decalogue or the Word in ten letters. It is for this that the punishment of sin is symbolised by the ten plagues of Egypt. For to each sin there belongs a special punishment, and there are ten sins because there are ten laws. But these ten refer back to seven; these seven to three, and these three to two.

The seven sins against the seven virtues; the three heads of concupiscence, pride, covetousness and sensuality; and the two sins

against God and against one's neighbour: all this comes back eventually to injustice, or the sin against Justice; because we owe to God and to our neighbour (etc.).

[Letter CLXVIII is purely personal.]

CLXIX.

THE land of Canaan, before being conquered by the Hebrews, was inhabited by the children of the giants, *i.e.*, by the heirs of the colossal iniquities of the old world; iniquities the memory of which, preserved in the family of Noah, had become a living tradition in the accursed race of Canaan, son of Ham, the profaner of his father's sleep.

Among these new Titans of impiety were reckoned five different races, bearing characteristic names. They were: the Anakim, the Nephilim, the Geburim, the Raphaïm and the Amalekites. These five names signify:—

Anakim = The anarchists or the sons of Belial; the men without law.

Geburim = The men of rigour or violence.

Nephilim = The voluptuous or effeminate.

Raphaïm = The lazy or cowardly.

Amalekites = The aggressors, because they were the first to attack the Israelites in the desert.

Now let us trace the pentagram of perfection with the five letters which form the name of Jehosuah, Josuah or Jesus their conqueror, thus:

Yod—the father and supreme master denied by the anarchists.

He—the mother or merciful Providence denied by the Geburim.

The corresponding He—nature outraged by the effeminate.

Vau—creative fecundity giving liberty through effort, denied and outraged by the lazy and cowardly.

Schin—material equilibrium or elementary justice, offended by the aggressors.

Yod is the manifestation of Keter in Tiphereth—the first He corresponds to Gedulah, the second to Geburah—Vau corresponds to Netsah and Schin to Hod. The angels which defend them are the Kethesichim or the Jodichim led by Michael (etc.).

February 20th, 1863.



CLXX.

THE angels of the first He are the Chocmachim, the Chesedichim, and the Hehim led by Gabriel. The defenders of the sacred Vau are the Gedurichim or Vavichim led by Samaël. The defenders of Schin are the lower Elohim under the leadership of Uriel, and the protectors of the second He or the angels of nature are the Emmanuelim under the lead of Raphaël.

You see clearly that the giants and the angels are not persons, but pure and impure forces in combat, the one against the other. Such is the primitive genius of the scriptures, which always contain a double meaning, and should hardly ever be taken literally and accepted in their ordinary sense, as St. Peter says in his Catholic Epistle or Encyclical to all the Churches: *omnis scriptura . . . propria interpretatione non fit*. A clear and decisive passage which interested commentators distort from its true sense by striving to translate it thus: Holy Scripture must not be understood according to the personal judgment of the one who reads it, but rather according to the meaning placed upon it by the authority of the Church.

These five races of giants, *i.e.*, the five points of the black star or the reversed pentagram, have been also represented by the five cities of Pentapolis (the "Five Cities of the Plain") which were buried under the foul and bituminous waters of the Dead Sea: Sodom, Gomorrha, Adama, Seboim and Segor. Sodom means the mystery of men; Gomorrha, the rebellious people; Adama, the effeminate man; Seboim, the slaves; and Segor, littleness or baseness. Here again we find the vices opposed to the adorable name of Jesus.

[Letters CLXXI and CLXXII are purely personal.]

CLXXIII.

I THOUGHT I had already answered the exegetical questions you put to me; but probably I have not done so satisfactorily, as you ask them a second time.

I confess that Lot's wife changed into a pillar of salt disturbs me no more than Niobe changed into a rock. Salt is the symbol of wisdom; the misfortune of some becomes the wisdom of others by example.

The inhabitants of Sodom desiring to violate the angels, and Lot offering them his two daughters (to the Sodomites!), and then having got drunk, doing himself what the Sodomites would not do, etc.,—all that sort of thing offers about the same degree of certainty as the metamorphoses of Ovid. The Trojan War is an historical fact, but is

it really true that Venus was therein wounded by Diomedes? I should scold a ten years' old child that asked me such a question. I should even tell him that one must greatly mistrust the Palladium and the wooden horse, but that he must admire Homer's beautiful poetry, and believe firmly in his lofty philosophy: that Achilles and Ulysses are two types of force, the one violent, the other prudent; that the Iliad and the Odyssey are the dual epic of humanity—the Odyssey especially, which resembles as an allegory the grand poem of Job, and represents man's initiation through toil and suffering. Ulysses landing alone naked, bruised, and covered with sea-stains, on the land of the Phæacians, despoiled of everything, like the Arabian saint, will show himself king by his own greatness and his personal merit. Is this a story? Yes; it is that of the elect of humanity.

March 1st, 1863.

THEOSOPHICAL ACTIVITIES.

CEYLON LETTER.

Mrs. Higgins acknowledges gratefully the receipt of Rs. 850.61 for the Musæus School and Orphanage. (We have not space to print the detailed list which she sends.) The girls are reported as making good progress.

Dr. and Miss English are soon expected to resume duty in the Institution, on the return of Colonel Olcott to Adyar from Europe. The Colonel will probably come to Ceylon, after the December Convention, to help the cause. Will our kind friends who can spare any old books, magazines, maps, and journals send them to Mrs. Higgins for the Library of the Musæus School and Orphanage?

The work of the Hope Lodge is being vigorously carried on, and new enquirers come to the meetings.

S. P.

EUROPEAN SECTION.

A new Lodge has been formed at Liverpool, to be called the City of Liverpool Lodge, having twelve founding members. The following have been elected officers: President, James H. Duffell; Vice-President, C. W. Savage; Secretary, W. B. Pitt-Taylor; Treasurer, W. E. Jones; Corresponding Secretary, Mrs. Londini; Book-Steward, F. S. Pitt-Taylor.

The Blavatsky Lodge has recently greatly extended its activities. The Sunday evening meetings held on Nov. 10th and 17th were very well attended, and much interest was displayed, Mrs. Besant and Mr. Leadbeater speaking at the first one. The subjects for Nov. 10th related to the Linga Sharira, the Thought-Body, and the Astral Senses, and for Nov. 17th to Hypnotism, Mesmerism, Telepathy, and the like. The Thursday evening meetings have also been successful; Mrs. Hooper, Dr. A. A. Wells, Mrs. Besant, and Mr. Mead being the lecturers during November. Mrs. Besant took Mr. Moore's place on Nov. 21st, and spoke on "The Growth of the Ego." She also lectured on Thursday, Dec. 5th, on "Responsibility," this being her last address before leaving for India.

A new branch of activity has been started in the Lodge; on Tuesday evenings Mr. Moore is now holding a class for the study of astronomy. This class held its first meeting on Nov. 19th, and has up to the present proved of considerable service.

Mrs. Besant's lectures have been fewer than usual, but she paid visits to Manchester and Bradford about the middle of November. The lectures attracted large audiences, and several enquirers were brought to the branches by them. The series of addresses at Queen's Hall terminated on December 1st, the last two being entitled, "The Higher Bodies" and "The Man." She lectured to the London Lodge on Nov. 29th, on "The Future that awaits us" and also before the Liberal Social Union on Nov. 28th. The "At Homes" were largely attended, over eighty visitors being present at the last. Mrs. Besant left for India on Friday, Dec. 6th, and may be expected back some time in April, 1896.

From Holland we hear that Mr. Fricke has lectured before De Dageraad, the Freethought Society, and very fair reports appeared in two of the papers.

Dr. Pascal writes that they will shortly turn the Toulon Centre into a Lodge, as they have now a strong little band of members. Theosophical literature is selling well in Toulon, much attention having been aroused by the doctor's articles in the chief daily paper.

AMERICAN SECTION.

Chicago Theosophists celebrated the twentieth anniversary of the founding of the Theosophical Society by a special meeting at Headquarters on Nov. 17th. There was vocal and instrumental music, as also the reading by Miss Weeks, the Secretary, of a poem called "Brotherhood," and a paper upon "The Birth and Evolution of the

Theosophical Society," prepared by Mr. Alexander Fullerton, General Secretary of the American Section.

One evidence of the energy in Chicago is the steady supply of leaflets for propaganda, either new or in restoration of those whereof the plates and stock are in the hands of the other Society. The Central States Committee have now printed *Theosophy, Reincarnation and Retribution*, and *The Septenary Constitution of Man*, all new; they have reissued *An Epitome of Theosophy*, and have in view another reprint, the cost of which was offered by a Theosophist in the eastern part of the States.

Individual generosity has furnished the General Secretary's office with a supply of the circular, *How to Join the Theosophical Society*, and of blank applications for Charter, thus greatly furthering the needed outfit.

AUSTRALASIAN SECTION.

The progress of the Countess Wachtmeister is still being watched with great interest by the Branches of the Theosophical Society in the Colonies, especially by those in northern Queensland, where she is shortly expected. There the interest is spreading from the members to the general public, and gratifying preparations are being made for her reception. She is at present in Brisbane, where her lectures have been well attended, when the climatic conditions have been not too unfavourable. The financial results of these lectures has been such as to justify her in visiting several smaller towns in the neighbourhood. A very promising field of work awaits the Countess in New Zealand, where her arrival is impatiently expected.

It remains to be seen what will be the permanent results of this courageous and energetic effort of propaganda. The indications are encouraging in many quarters, but in others an interest easily aroused seems to have been as easily satisfied.

At Townsville, in the far north of Queensland, good work has been done by Mr. Davis, of the Sydney Theosophical Society, who, armed with a stock of leaflets and an enthusiastic belief in his mission has succeeded, he tells me, in interesting a number of people in all classes. He threatens the General Secretary with a shower of letters from enquirers. Let them come. We would pray for such showers if—like the parsons of New South Wales who are elated just now by the coincidence of a downpour following on a day of humiliation and prayer for rain—we believed in the efficacy of such a proceeding.

In Sydney the lecture room is the strongest field of operations, and

a syllabus has been prepared which draws good audiences, especially on Sunday evenings. In Melbourne, to judge by accounts received, the "H. P. B. Training Class" is the favourite activity, though here, too, as in other centres, strong lectures are given and well received. In "Ibis" the "Lotus Circle" blossoms vigorously, and so on through the other Branches in Australia and New Zealand, each has its work of predilection.

Before leaving the subject of Lotus Circles, a word of praise and thanks is due to Mrs. W. J. Hunt for her excellent contributions to the Sectional Magazine on the management of classes. Mrs. Hunt has just published a little book on "Vegetarianism" with recipes, which would be found valuable even at home, where there is no dearth of such literature; out here it is almost a first attempt in this direction, and has to struggle against an all but universal prejudice.

Dunedin, this month, achieves an evil preëminence for bigotry and obscurantism. The clerical party there are powerful and bitter against Theosophy. In the *Christian Outlook*, a local journal, appears an attack upon Mrs. Besant and the Theosophical Society, which includes an extremely biassed review of Mrs. Besant's article on the Atonement in the *Nineteenth Century*. Her critic admits that the article is free from personalities, but this is because "the editor kept a very firm rein on her" (!) He sums up the ideas presented therein as "a strange jumble of Manicheism and metempsychosis," and asks, "What moral motive power has this blasphemous caricature of Christianity over human lives?" An answer was despatched, but was refused by the editor on the deliciously *naïve* plea that it would "provoke discussion"!

Mr. Beattie reports from Hobart that the Branch hopes to be established in permanent quarters ere the Countess Wachtmeister arrives there.

S.

REVIEWS.

OLD DIARY LEAVES.

By H. S. Olcott, P.T.S. [New York and London: G. P. Putnam's Sons; Theosophical Publishing Society: Madras; the Proprietors of the *Theosophist*.]

THE President-Founder has added to his many services to the Theosophical Society by writing and publishing a careful and detailed history of the great movement to which he has devoted the second half of his life; it is written from a diary carefully kept from day to day, so that we have the events as they appeared at the time, and the whole story unrolls before us, year after year, as though we were actors in the scenes portrayed, and were forming our judgment on them as they occurred, and not as they might be seen as a whole, looking back on them through a haze of years. This note of actuality is very striking throughout the whole book, and is not due only to the vigour and vividness of the author's style; Colonel Olcott has done more for us than describe the past with literary ability; he takes us by the hand and leads us through it beside him, so that we live in it and feel it as though we had in truth been present.

The supreme interest of the book naturally attaches itself to the great personality who gave birth to the Theosophical Society of the nineteenth century. Colonel Olcott has drawn H. P. Blavatsky just as he saw her in daily life—impetuous, masterful, generous, careless, unconventional, loyal to death to her Masters, often mistaken in method, but never unfaithful; often rash, but never cowardly. It is a heroic, antique figure that he draws for us—a figure full of primeval energies and fiery strength, and one that fits but ill into the petty framework of modern society. Her extraordinary thaumaturgic powers made life at her side a kind of fairy-tale of marvels and adventures, while her fiery temper and her psychic Russian body with its irritable nervous system filled that life with cyclonic storms. Colonel Olcott thus sums up his work:

“As I shall present her, the now fading ideal image of the writer of *Isis* and the *S. D.* will become clothed in flesh and blood; a real

(masculinised) woman; living like other people when awake, but going into another world and dealing with nobler people when asleep, or in waking clairvoyance; a personality inhabiting an enfeebled female body, 'in which . . . a vital cyclone is raging much of the time'—to quote the words of a Master. So fitful, so capricious, so unreliable, so exacting, so tempestuous as to call for heroic forbearance and self-control if one would live and work with her in an unselfish spirit. These phenomena of hers that I saw, the manifold proofs she gave of the existence behind her of teachers whose feet she felt she was scarce worthy to dust, and later . . . when the turbulent and exasperating woman became a writing and teaching sage and a benefactress to the soul-seeker; all these, and the books she left behind her, combine to prove her exceptional greatness and make her eccentricities forgotten, even by those to whom they caused most mental suffering. In showing us the Path, she laid us all under such a weight of obligation that it is impossible to harbour any feeling save gratitude for her."

This extract shows the spirit in which Colonel Olcott has written his book, and, while some blind worshippers of H. P. B. may resent his attitude, it is one that will be justified by time.

The book opens with the first meeting at the Eddy farmhouse of the two future founders of the Theosophical Society, and gives a brief but graphic sketch of the scenes at Chittenden; we are then carried swiftly through the early days, the wonderful phenomena-filled days and nights in Philadelphia, the extraordinary marriage of Madame Blavatsky, and the relations with American Spiritualism; this last phase gives the Colonel an opportunity of making a strong defence of H. P. B. against the charge of plagiarism so often brought against her. He speaks of the chaos of mystical writings that existed from authors who

"Hid their divine knowledge under quaint symbols and misleading metaphors. The world lacked an interpreter, and H. P. B. came to supply the need. Having the clues to the labyrinth in her own trained consciousness and full practical experience, she led the way, torch in hand, and bade the morally brave to follow her. An American critic said of *Isis* that she quoted indiscriminately from the classical authors and from the current newspapers of the day; and he was right, for it mattered not what author or paragraphist she quoted from so long as his writing suggested an idea illustrative of her present theme. . . . X. B. Saintine writes in *Picciola* that the penalty of greatness is isolation; her case proves the aphorism; she dwelt on spiritual heights whither only the eagles of mankind soar. Most of her adver-

saries have only seen the mud on her shoes ; and, verily, she wiped them sometimes on her friends who could not mount on wings as strong as her own."

The history of the formation of the Theosophical Society is given in detail, and the names of the sixteen persons who handed in their names on Sept. 8th, 1875, agreeing "to found and belong to a Society such as had been mentioned." Various preliminary meetings were held, by-laws passed and officers elected, until the organization was finally completed and the President's Inaugural Address delivered on Nov. 17th. Its subsequent dwindling is also reported.

Then follows an account of disproportionate length of Baron de Palm and his funeral, and even the fact that his was the first cremation in America does not seem to justify the accordance to him of so much space. An account of *Art Magic* is rendered interesting by two pictures of the supposed writer "Louis," one a portrait sent by Mrs. Hardinge Britten, and the other a precipitated copy of it by H. P. B. The resemblances and differences between the two are alike instructive. The account of the writing of *Isis Unveiled* is of the deepest interest, as is the analysis that succeeds it of the extraordinary puzzle caused by the inhabitation of H. P. B.'s body by various tenants. These chapters are the most fascinating of the book in the light they throw on the nineteenth century sphinx, and those who have lived with H. P. B. can endorse many of the statements made, though none, of course, has had Colonel Olcott's long experience.

On the question raised as to reincarnation in the chapter thus entitled, many, myself among them, will find themselves at issue with the position taken up by Colonel Olcott, and it seems clear that, on one point at least, the Colonel must have been a "victim of glamour," as he himself suggests was possible.

Spiritualists will read with much interest the account of Mr. Stainton Moses, to whom Colonel Olcott became much attached. Then follows an account of the New York life from 1876 to 1878, the Society almost inactive, the founders very much the reverse, and we have a marvellous story of a unique experience, crowded with incidents of the most interesting kind. Now and then a phrase jars, as when speaking of the Adyar portraits, it is said the lips seem about to utter "words of kindness or of reproach." When did They ever speak words that were not kind? The account is then given of the curious and ill-judged union sought with the Arya Samâj, and the absurd title adopted for a brief while of the "Theosophical Society of the Arya Samâj!" Quite charming are the pages on "Madame Blavatsky at Home," and then

the story passes swiftly on, till Sandy Hook is crossed, and Colonel Olcott goes down to his cabin to look at Bombay on his map of India.

The book is admirably printed, but the pictures are terrible. Above all the frontispiece should be dropped into a fathomless ocean.

A. B.

LES SEPT PRINCIPES DE L'HOMME.

By Dr. Th. Pascal. [Chamuel, Éditeur, 79, Rue de Faubourg Poissonnière, Paris.]

THIS new work by Dr. Pascal cannot be called an elementary one, and it will afford considerable information even to those familiar with theosophical teachings.

The author begins by a brief outline of the divisions into which the nature of man may be classified, describing, besides the septenary arrangement, the three bodies and the corresponding states of consciousness, and the five Koshas of the Vedântin. The seven principles are taken up in order, starting from the physical body, which is itself divided into several groups of seven in a somewhat complicated fashion. Correspondences are given between various centres in the body and the principles.

The principles to which most attention is paid are the etheric double (Linga Sharîra) and Manas. It is a pity, however, that the author should have stated that the matter of which the former is composed appeared to be that known as "radiant matter," from the experiments of Mr. Crookes. The term "radiant" has lent itself to much misunderstanding, and it would be better, before making any assertion, to grasp clearly what is the nature of this supposed fourth state of matter, and to follow the experiments carefully.

Dr. Pascal has gathered an immense amount of information and of evidence from many quarters to illustrate his views, taking up in detail the many phenomena found in connection with the etheric double and astral body, such as the movement of objects at a distance, projection, materialization and transfiguration. Under Manas, the general evolution of the human mind and the relation of the higher and lower minds to each other are discussed. At the end of the volume a short glossary of theosophical terms is provided, which will greatly assist the ordinary reader in understanding the work.

The author has certainly in this book made a most valuable contribution to theosophical literature, and it deserves a wide circulation amongst French readers.

A. M. G.

THEOSOPHICAL MANUALS, NO. IV.: KARMA.

By Annie Besant. [Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s.]

THIS Manual has already appeared in our pages, and I have no doubt that the readers of LUCIFER will agree with me in pronouncing it the best of the series. Though "Karma" is a word that is perhaps more frequently employed than any other in the theosophic vocabulary, and though the doctrines of Karma and Reincarnation have been invariably put forward as two of the simplest ideas in theosophic study, nevertheless the subject of Karma is one of the most difficult to work out in anything like a detailed manner. We, therefore, find that no one up to the present has ventured on the task, for it requires a knowledge of human nature and human affairs that few possess. Mrs. Besant has, however, grappled with the subject, and that, too, with success. Some of the laws of Karma have at last been reduced to a clear and intelligible form, and a great light has been thus cast on the obscure workings of human nature. Much still remains to be done, but sufficient for the day is the good thereof. The difficulty of writing manuals on any subject, but especially on theosophical subjects, is very great. There is also a grave danger which must be carefully guarded against, and that is the tendency to crystallize living ideas into an orthodoxy. A manual is at best only a rough sketch, to give the reader a general idea, and such is the intention of Mrs. Besant in her helpful and popular contributions to this class of literature. Already, however, we see the necessity of continual revision of terms and details in all such elementary expositions, for the last word has never yet been said, and the most perfect expression has never yet been reached of the great science of life, no matter in what age such attempts have been made; for how can any limit contain the great life-flood? And so we look forward with every confidence to many a more perfect exposition of the great life-truths and many a revision of previous attempts by theosophical writers, and an earnest of this desirable state of affairs is Mrs. Besant's valuable contribution on "Karma."

G. R. S. M.

IN THE OUTER COURT.

By Annie Besant. [Theosophical Publishing Society, 7, Duke Street, W.C. Price 2s.]

YET another set of excellent lectures from the most prolific of our theosophical speakers and writers. *In the Outer Court* is the title of five lectures delivered in the Blavatsky Lodge during August. So

much interest was shown in the subject that it has been thought desirable to make it known to a wider audience, and so we have the present useful addition to our literature, treating of "Purification," "Thought-Control," "Building of Character," "Spiritual Alchemy," and "On the Threshold," all stages in that path of training which brings us to the door of the Temple of Wisdom, and without which we may knock in vain for the gates of the Light World to be opened by the Great Initiator.

Mrs. Besant makes it plain that no favours are to be expected, that no miracle is to be wrought whereby a man becomes suddenly illumined by some partial Deity who is a respecter of persons. We must work out our own salvation, if not with fear and trembling, yet with stern determination and unshakable confidence, knowing that we alone can achieve the task of our own purification.

Will alone, love alone, knowledge alone, cannot avail, all three must be blended into one harmonious whole if the Temple of Wisdom would be entered.

All students of religion are aware of the extremes of knowledge and love urged by sectarian religionists. The popular idea in the West is that righteousness alone is necessary, and then "all things shall be added" unto a man. How many a Christian comforts himself with the idea, "We shall know all these things after death," in some miraculous way, and couples it with its corollary, "It is sinful to pry into the ways of God," which is after all merely an excuse for his own supineness. Mrs. Besant shows how that righteousness alone will not achieve this, and that there is no "miracle" in a universe of law.

Not, however, that there is the slightest attempt to belittle righteousness; it is absolutely indispensable, most necessary.

But virtue is a means, not an end; knowledge is a means, not an end; power is a means, not an end. The end is the entering into the nature of Deity, who knoweth all, loveth all and can achieve all.

Mrs. Besant urges us to turn our backs on the "Everlasting Nay" and pass through the "Centre of Indifference" to the "Everlasting Yea," but to do so we must get our hands on the knot that is strangling us and untie it ourselves, and that knot is our own imperfect nature, sunk in ignorance. Then and not till then is the "knot in the heart" unbound. As the *Mundakopanishad* has it:

"The knot in the heart is loosed, all doubts are solved, and all deeds (Karma) perish, when a man once sees the vision of that which is both high and low.

"In the highest radiant envelope dwells the passionless, partless

one, the Highest. He is the pure Light of all lights, and That they know who know the Self. That, the immortal Highest, is before, the Highest is behind, to the right hand and to the left, gone forth above and below. The Highest is verily all this. He is the Best!"

He is the high priest of the Temple of Wisdom, the Great Initiator, only to be known *in life*; and if Mrs. Besant can persuade even one soul to submit fully and unreservedly to the discipline necessary for so high an achievement it will not be in vain that she has given her readers a glimpse into the Outer Court.

G. R. S. M.

LE SECRET DU NOUVEAU TESTAMENT.

By the late Lady Caithness, Duchesse de Pomar. [Paris: Redaction de "L'Aurore du Jour Nouveau," 124, Avenue de Wagram. 1896. Price 6 fr.]

THIS is a long work of between five and six hundred pages, dealing with Christianity from a peculiar mystical point of view. According to the preface, the idea of the book was suggested by reading some jesting observations in an English anti-Christian journal, mocking the prophecies of Jesus contained in the *New Testament*. The authoress has endeavoured to prove the truth of these prophecies, and had evidently no doubt that her answer to such objections was complete and satisfying.

The second chapter attempts to prove that the return of Christ is an accomplished fact. The Christ, however, is not Jesus the man, but has been "multiplied" in all those who are regenerated. The Christian cycle is approaching its end, and great things may be expected shortly. The "Signs of the Times" are discussed later. The doctrine of sexual counterparts is held, and Jesus is supposed to have had his feminine counterpart, which manifested in him at the descent of the Holy Spirit.

While the ideas put forward are in some respects higher than the ordinary dogmas of Christianity, the mysticism lacks that common-sense which must govern all true teaching, whether spiritual or material.

A. M. G.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

RECURRENT QUESTIONS.

II. *Do the Egos in Kâmaloka (a) recognize each other ; (b) recognize other Egos ? I suppose that depends on whether the Ego has learned to recognize itself or not.*

A fairly advanced Ego, of pure life and spiritual aspirations, who has dominated the kâmic nature, will have little or no consciousness during its transit through Kâmaloka. It will pass from sub-plane to sub-plane, shedding in each from the kâmic aura which imprisons it some of the matter belonging to each ; but this passage will be made unconsciously, the Ego sleeping peacefully throughout, if it be left to the Good Law, undisturbed by grieving friends left behind. On the other hand an Ego of a lower type, of superstitious beliefs and of strong animal passions, is conscious on some at least of the kâmalokic levels, and slowly works off on each the matter belonging to each which has been built into the kâmic nature during life.

(a) Certainly Egos that are conscious in Kâmaloka remember their past lives. Memory is veiled at birth, because the Ego is encased in new bodies, and is unable to impress them with the contents of his own consciousness ; but when he drops his physical body at death and passes into Kâmaloka in his astral body, he is still using the vehicle in which he has been functioning throughout his earth-life, and his memory can manifest itself through its accustomed vehicle, if he is awake on that plane at all.

(b) Egos conscious on any sub-plane of Kâmaloka recognize any they may meet on that level whom they have known on earth. It must be remembered that it is the personality which manifests in Kâmaloka, and that it is just this part of the man which is familiar to us during earth-life. The kâmalokic entity is the man himself, *minus* his physical encasement, *i.e.*, *minus* his visible body and etheric double ; during earth-life the visible body changes, and if we are separated from a friend for some years we may find his outward appearance much changed during the interval ; nevertheless we quickly refind our friend under his new mask, and are conscious that *he* is the same man from whom we parted.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII No. 2:—Colonel Olcott gives an account of a discussion with Svâmi Dayânand on Yoga and the Siddhis. This discussion was reported in an early number of *The Theosophist*, and is of much interest. The Svâmi holds to the view that a Râja Yogî must, in the present life or a past one, have practised Hatha Yoga, or physical training, before he can successfully achieve possession of the higher mental and spiritual powers. Miss Edger contributes a paper entitled "Man, his own Creator." The "Notes on Scientific Experiments" scarcely appear in keeping with the style of the magazine, but will probably be of service. One or two serious errors have been allowed to pass, such as that of the wavelength of sound, which is given as the distance sound travels in a second. "The Jain Theory of Karma" promises to be of much interest.

A.

THE PATH (*New York*).

Vol. X, No. 8:—The "Letters of H. P. Blavatsky" are drawing to a close, and have formed a somewhat uneven, but interesting series. Those in this number illustrate her rather complicated views and feelings regarding the Russian and other Churches of Christendom. The article by H. A. W. Coryn, "The Bodily Seats of Consciousness," is concluded and treats of the seats of the mental and spiritual consciousness.

A.

THE VÂHAN (*London*).

Vol. V, No. 5:—Opens with a moan from the Treasurer over the condition of the General Fund, the donations to which have been quite inadequate for the last few months. The "Enquirer" fully maintains its interest, dealing with Purgatory, Action in Dreams, Eastern and Western Occultism and the control of the dream-life. This section is becoming of real value both to the student and the general reader.

A.

TRANSACTIONS OF THE SCOTTISH LODGE (*Edinburgh*).

Vol. III, No. 1:—This issue includes an introduction and three papers. The Introduction sketches the aims and purpose of the Scottish Lodge and the nature of the *Transactions*. The first paper is on "The Occultism of Tennyson," and is followed by an ingenious paper on "The Tatwas in Relation to the Human Organism" by the President of the Lodge. The concluding article is entitled "The Practical Value of Occult Study."

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 9:—The portion of Mr. Leadbeater's *Astral Plane* dealing with the "living" and "dead" inhabitants of that region is translated, and is followed by Dr. Pascal's "Kâma-mânasîc Elements," "Notes on *The Secret Doctrine*," and the correspondence on Materialism and Theosophy are also continued.

A.

SOPHIA (*Madrid*).

Vol. III, No. 11:—The usual translations of *Letters that have Helped Me*, and *The Building of the Kosmos*, are continued, and the articles on Karma in LUCIFER by Mrs Besant are begun. Questions and answers occupy a large part of this issue.

A.

THE PACIFIC THEOSOPHIST

(*San Francisco*).

Vol. VI, No. 4:—Opens with an article on "The Iron Age," a somewhat confused collection of facts and other things. The other articles are "Aspects of Consciousness," by Dr. Anderson and "Free Will and Influence," by A. S. Gibson.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 23:—Contains the continuation of Mrs. Besant's lecture "India, her Past and her Future" and the *Bhagavad Gîtâ*. The translation of the latter now reaches the eighth chapter.

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 43:—Opens with "An Explanation" by Afra, which is followed by the following translations, *The Key to Theosophy*, *Through Storm to Peace*, *The Idyll of the White Lotus*, and "The Doctrine of the Heart." "India and her Sacred Language," is still continued.

A.

THEOSOPHY IN AUSTRALIA
(*Sydney*).

Vol. I, No. 7:—Begins with some notes on Theosophical and other news, followed by a reprint of Bertram Keightley's article, "The Purpose of the Theosophical Society." The Questions and Answers relate entirely to Christian subjects, dealing with the Eucharist, Forgiveness of sins, and Prayer.

A.

ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. I, No. 11:—Contains a short article on "The Building of Character," by Pandurang Hari, "Why I Sympathize with the Theosophical Society," "The Student Community in India," "Spiritual Revival" and other papers. The journal concludes with accounts of the activities of the Boys' Associations.

A.

THE IRISH THEOSOPHIST

(*Dublin*).

Vol. IV, No. 2:—The "Letters to a Lodge" conclude this month. "The Enchantment of Cuchullain" is a story of the mystical description, and is followed by a peculiar production, apparently of a humorous character, printed in the form of a poem.

A.

THE THEOSOPHIC THINKER

(*Madras*).

Vol. III, Nos. 40-43:—These numbers contain several interesting articles and translations of Hindu works. The translation of the Commentary on the *Sîtârâ-manjaneta Samvâdam*, is especially good. Among the original papers are, "Durgâ Pûja," "Kâma Rûpa and Mâyâvi Rûpa," "The Ten Avatâras" and "Hinduism and Theosophy."

A.

THE LAMP (*Toronto*).

Vol. II, No. 16:—The New Sorcery deals with "Christian Science," Hypnotism and like subjects in a rather confused manner. "Five Minutes on the Septenary Law," is a somewhat alarming title. The number also includes "Ancient Irish Notes" and "The Mystery of the Moon," which does not yet appear to be exhausted.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 37-41:— "Old Diary Leaves" and Mrs. Besant's articles on Karma are reprinted, and the Mahâ-Bodhi

Temple case has not yet quite subsided. A series of editorials deals with "Buddhist Temporalities." A humorous touch is given by a vigorous letter from a Chinese Colonel on the missionary question. 'We prefer Hell to Christianity,' remarks the mild Celestial!

A.

THE THEOSOPHIC GLEANER

(Bombay).

Vol. V, No. 3:—The article on "Fire, as a Symbol of the Deity and the Basis of all Existence" is concluded this month, the Zoroastrian point of view being represented. Other articles are reprinted from LUCIFER, *The Theosophist*, *The Theosophic Thinker*, etc., forming a good number.

A.

JOURNAL OF THE MAHÂ-BODHI SOCIETY (Calcutta).

Vol. IV, Nos. 7, 8:—The Buddha-Gâya Temple case still forms a considerable portion of the reading matter. "How Buddha became a Saint of the Roman Catholic Church" is a learned article by Dr. Arthur Pfungst, which is not without humour.

A.

MODERN ASTROLOGY (London).

Vol. I, No. 5:—The Editor in his first article reproves Mr. Pearson for encouraging gambling and making unkind remarks about Astrology. This is followed

by a note announcing the fact that "Sephariel" has made a correct prediction. He predicted "a scandal and a fire" for London, both of which occurred! The other articles are continued, but the most prominent feature is the "Answers to Correspondents," most entertaining reading.

A.

OTHER PUBLICATIONS.

We have also received the following: *The Metaphysical Magazine*, with some interesting articles on mystical and psychic subjects; *The Moslem World*, which is a queer compound of the Mohammedan and the American; *The Law of Expression, or The Order of Creation*, a small pamphlet whose title sufficiently marks its character; *The Islamic World*, published in Liverpool, containing one or two articles and a poem; *Notes and Queries*, the American collection of curiosities in all subjects; *Perils of Premature Burial*, a reprint of an address delivered by Dr. Alexander Wilder in 1871 before the members of the Legislature at New York, with an introduction of more recent date; *La Revelacion*, a Spanish Spiritualistic review; *Oriental Department Paper*, containing translations of part of the *Taittiriya Upanishad* and Shankara's *Vivekachûdamani*; *God, Christ and Science, Reconciled*, a bulky but not otherwise impressive volume; *Light*, *The Agnostic Journal*, *Lotusblûthen*, *Teosofisk Tidskrift*, *Sphinx*, etc.

LUCIFER.

ON THE WATCH-TOWER.

SURELY is man the great enigma of the universe! Midway between the highest and lowest he stands; half-god, half-devil. It is a curious thing to trace his passage through the ages and to mark how, when he has an opportunity for choosing the best, he perversely will choose its very antipodes. Here we are at the end of the nineteenth century of a certain religion whose adherents claim it as the highest, and yet in spite of these nineteen hundred years of what so many say is the best the world has received, to-day we find ourselves up to the waist in the very same mud in which "civilization" at a certain stage delights to wallow.

* * *

But yesterday the press of Europe was filled with the revolting details of a *cause célèbre*, in which one of the most brilliant intellects of the day was not only proved guilty of the foulest crime against nature, but also shown as publicly advocating the ostracism of all morals and their being driven out of literature with the scourge of scorn and contempt. And yet this is not the first time that man has fallen into this slough. Read *The Banquet* of Plato, and some of the classical poets if you are in doubt on the point. When civilization reaches a certain point of development, and "æstheticism" and "hedonism," and "art for art's sake," and the rest of the questionable cant, run riot, then the prophets and priests of sensation rush in and shamelessly sing praises to their god. Thus we find in the most cultured times of Grecian thought public defences of these abominations. We read of a Diophanes making an apology for Alcibiades in Plato's *Banquet*, and endeavouring to

prove that such unnatural things were right and proper; and this in a public lecture-room. Happily Plotinus and Porphyry were there, and washed the foul speech of the depraved sophist out of the ears of the audience with the fresh pure water of their wisdom.

* * *

Let us take another instance of elemental possession—for that is what it is. What of the state of our schools? One or two brave mothers some months ago tried to open the eyes of the public and throw light on this plague spot, in the columns of a great daily. But the masters of our public schools dare not speak out. They know that it is true; that not a term passes without the plague breaking out like a pestilence. From the great public schools downwards the same sad story comes. No schoolmaster, no doctor, can deny it. And what is done to counteract the evil? Practically nothing. But this is not because the teachers and guardians of the young are dead to responsibility or supine in their duty. Far from it. To me it has been a sad thing to see meetings of men who would have given anything, done anything, to check the evil, yet are compelled to sit paralyzed in utter helplessness, knowing neither the cause nor cure of such unspeakableness. What do they know of possession by Incubi and Succubæ, and all the horrors of ex-carnate sensuality glutting itself by proxy?

* * *

And now it is my most unpleasant task to mention another phase of depravity. For years I have refrained, fearing that the very mention of the evil would only give it strength over the bankrupt wills and diseased imaginations of modern decadence. It is indeed a difficult matter to say whether silence or speech is wiser; but since our press is daily bringing the matter to public notice, there is nothing for it but plain utterance. Doubtless the vast majority will be incredulous; for how can one believe that in the nineteenth century, which has buried superstition, as it fondly imagines, and fossilized the devil into an interesting specimen of theological archæology—how can one believe that Satan has his avowed and ardent worshippers?

* * *

Look at the headlines of our daily papers—"Modern Devil-

Worship," "Devil-Worship in France," etc., and if you know nothing more you will probably regard it as an extravagant phase of sensational journalism; if you know the other side, weep for humanity—poor, sinful, blind, humanity, once more in the slough as the wheel of time comes round. In 1891 a certain French writer published the fifth edition of a hideous romance. With all the lurid realism of a skilled *romancier* he therein describes the loathsome perversion of sex which characterizes the rites of this cult, whose highest mystery is the foul abomination of the "black mass."

* * *

Readers of old books on magic and sorcery have heard of this "black mass," the Sabbat and the rest of it, but few know that it goes back into the past, not the past of the middle ages, but long, long before that? Thus it was the recital of a horror of this kind that finally roused the indignation and wrath of the Master Jesus the compassionate in the Gnostic Gospel (*Pistis Sophia*). "Then was Jesus wrath with the world, saying: 'Verily, verily, I say unto you, this sin is greater than all sins and all iniquities. They who do such things shall be dragged into outer darkness, where there is no pity nor light, but only weeping and gnashing of teeth.'" Every student of Theosophy knows what this means; everyone who has tried to purify himself, and escape from the bonds of sensuality, who has endeavoured to tread the path of Yoga, or union with the highest, knows how even the slightest yielding to sense plunges the soul into darkness; into how much greater darkness then do such sinning souls descend?

* * *

And this is made very clear by the self-same French writer, who, in a new volume published last year, atones somewhat for the incalculable harm he must have done in inflaming the prurient imaginations of thousands of men and women in France, who read for curiosity and amusement solely. In his latter work he graphically portrays the horrible struggle through which a man who has come under the sway of a woman of this devil-cult, has to pass when he tries once more to live a pure life. This would be difficult enough for an ordinary man, but in the case of a mystic, fired with aspirations for the highest, the torture is

unbearable. Flying for refuge to the sacred silence of La Trappe, in that asylum of lonely contemplation he strives after the pure and holy and good—in outer darkness, in weeping and gnashing of teeth, in torture and pain, for the “mind is its own place, and of itself can make a heaven of hell, a hell of heaven!” But the struggle is almost too great for human strength; the foul visions of the past haunt him; if he calls on God, blasphemies are shouted in his ears; if he thinks of the purest and highest he knows, visions of unutterable orgies dance before him. His old sensuality has paralyzed his will, and he is the helpless puppet of the past.

* * *

Ah, yes! you say, that's only a novel, such things are not done in our days! I tried to think so once. I persuaded myself that these horrors were bred from the diseased minds of certain sensational writers of the Boulevards; and that is true to a certain extent. But the more one enquires into the matter, the more one is convinced that there is no inconsiderable substratum of truth in their recitals, not only in Paris, but also in the provinces; not only in France, but in Italy. I was lately informed that this “Satanism” and “Luciferianism” was rampant at Rome and elsewhere in Italy, and that the Pope has directed that all the details should be made public. Not only in Europe does the horror spread, but also it shows itself in America, the place of origin of the latter blasphemy.

* * *

I have before me a large thick volume of 427 pages, not a musty tome of two hundred years ago, but a daintily bound volume from the Parisian press. Herein the curious reader will find all that is foulest of diabolism and sorcery, and in addition some of the most sickening illustrations bred of diseased impotency. This precious midden of Satanism has been crammed with the garbage of mediæval sorcery by a young journalist, who first essayed the subject in a smaller volume, which was reviewed in our pages a twelvemonth ago. The author, I am assured, has done this with the most admirable intentions in the world, in order to warn the public against the dangers into which it may unwittingly plunge if once it embarks on these dangerous pursuits. But here is the fact; such books command a wide sale—and popularize this foulness. Following the lead of modern scientific research, which pursues

knowledge "for its own sake," student Paris will try anything, no matter what, in the pursuit of knowledge. So there they are, not only students, but also professors, working through the recipes, and on the high road—to the devil. On the other hand, the higher side of Mysticism and Theosophy is sneered at and scouted; it is the boast of some of them that they will drive Theosophy out of France.

* * *

Let us take another straw to see how the wind is blowing. After many years, at last the sole translation of the *Bhagavad Gîtâ* into French has reached its second edition; do you find it in the bookshops of the Boulevards? I fear not. But what you do find, almost everywhere, is the recent translation of a certain foul *Sûtra* (that shall be nameless), which sells freely and at three times the price. I might give other instances, but this is the most striking, and is quite sufficient. Of course I do not mean to single out Paris; it simply happens that at present Paris is the main hot-bed of "Satanism," and its tendencies are the tendencies of a certain educated class which is found in all great cities of the present day in greater or less number.

* * *

The Roman Catholic Church, which alone of all churches of Christendom knows with what it has to deal, is already on the watch, and in a curious paper entitled *Le Diable au Dix-neuvième Siècle*, attacks and exposes the practices of the Satan-worshippers. Already an action for libel has been brought against it, by a certain Mdle. Lucie Claraz, who not only claims to be a good Catholic, but is well known for acts of charity, and has organized a church at Friborg at her own expense. Mdle. Claraz was accused of stealing consecrated wafers from Catholic churches for the purpose of having them defiled by the ministers of Satan, and was accordingly publicly refused communion. Hence the libel action against the paper. (See *Daily Telegraph*, December 18th, 1895.)

* * *

Hundreds of women are said to frequent the churches for this purpose; the sacred wafer being a necessity for their foul rites. The report in the *Telegraph* goes on to say:

"Maître Clunet gave some curious information to the court about the 'devil-worshippers,' who address their diabolical master as 'the steward of sumptuous

sins and great vices, the inspirer of deeds of vengeance and misdemeanours. This they follow up by blasphemies of the most horrid kind against the founder of Christianity, and conclude their rites by lascivious dances. Maître Clunet also quoted from *Le Bulletin du Diable*, the periodical of the sect, and going back on history said that Madame de Montespan was a 'devil-worshipper,' and killed a child in order to use its blood in the composition of a love philtre, which she vainly thought would revive the passion of the Fourteenth Louis."

* * *

Here is another account from *The Daily Chronicle* (Dec 20th, 1895). I purposely quote this popular view, instead of compiling a more scientific *résumé* from the technical literature on the subject, to impress upon the minds of my readers, that this phase of human depravity is not an obscure and rare aberration of human imbecility, but so widespread as to attract general notice, not only in the Parisian press, but also in the press of the world.

"The real devil worshippers are the most topical French sect of these latter days. Their puzzling profanity is now a matter of grave study. Their temples are in the Rue Jacob, the Rue Rochecouart, and within a few yards of the Panthéon. Only the initiated are admitted. The Bishops of Grenoble, Versailles, and Orléans have thought it necessary to issue pastorals ordering their clergy to guard the tabernacles in their churches from profanation. Not long ago a service of 'Reparation' was performed at Notre Dame, because the consecrated hosts were stolen from a side chapel. The silver-gilt ciborium in which they were placed was left behind, so that it was made clear that the act was not that of a vulgar thief. These hosts are obtained by the feminine Satanists, who take them to the conventicles of the sect, where they are treated in sacrilegious fashion. Those who have witnessed these fiendish functions mention certain phases which even in books on the subject are narrated in Latin footnotes. The most noteworthy feature of the downright Satanism of to-day is that it necessarily symbolizes an acceptance of revealed dogma and of a personal Devil. The followers actually profess that the being whom they describe as the vanquished foe of the Archangels Michael and Raphael actually manifests himself to them on certain occasions. Sheer lunacy appears at first to be the only adequate explanation of this extraordinary flock. So far, no priest has joined their ranks, and this fact probably accounts for the stealing of consecrated wafers. A Satanist hymn-book has been privately printed, and I may add that surpliced boy choristers assist at the services. The calendar is a blasphemous reversal of the old Christian dates. The great feast of the year is Good Friday."

* * *

What then, is the cause of this outbreak of sexual horrors at the latter end of the nineteenth century, which even flippant journalism and irresponsible vulgarity dubs fin-de-siècle-ism? In jest

they speak truth. But the end of the cycle is not merely the closing year of our present century ; nothing peculiarly atrocious or peculiarly illuminating need be superstitiously expected simply because the last years of the nineteenth century are upon us. The Christian era, with its hundred years cycles, and its arbitrary year one, has not much to do with the real time-periods. And in any case we have had enough of prophetic time-limits, and the insanities of the Chiliasts should have taught us a lesson. But what is of importance is the fact that for some time past there has been a large influx of those egos who gained their last experience in the Greek and Roman civilization. As the wheel of incarnation turns, men come again and yet again, not only individuals, but also classes of individuals. Among us to-day are many that were once clothed in Roman bodies, in Grecian, Phœnician, Persian bodies ; many ex-Goths and Vandals—a motley crew. There are many vague theories to account for the appearance in the Renaissance period of a certain disease that follows in the track of licentiousness. By some it is ascribed to the sailors of Columbus on their return from the New World, by others to those who were driven out of Byzantium by the Turks. If either hypothesis were true, it would after all be only the running of the material cause to earth. The real cause is still to seek. The Greeks and Romans and the rest, themselves brought it back with them.

* * *

They reaped as they had sown. They reap now as they have sown not only in the times of Critias and Tiberius, but long before that in ancient Atlantis, where they practised things even more unmentionable. At a certain period of the civilization of any particular sub-race, conditions are developed suitable for a certain class of egos—conditions good and bad. A certain point was reached for the European sub-race about the time of the Renaissance, and in came the crop of egos to reap the Karma of the past on the one hand and find conditions suitable to their continued progress on the other. Then began a period of increased mental tension and activity, and with it the dangers of herding together in great cities and bidding farewell to simplicity in life. We have the reincarnation of the Roman *insulæ* in our huge tenements and twenty-storied dwellings, the operations of the *publicani* in our syndicates, our

shows and theatres, and all the rest of our civilization. And therewith also the darkest side that I have sketched above, incarnated once more, a problem to be faced and dealt with.

* * *

The theosophists of antiquity grappled with the problem, and by explaining the causes and teaching men the real nature of the soul, the true psychology of man, the laws of occult nature, and the true dignity and end of human life, showed how the bonds of the senses could be broken, and the human soul set free. And that same theosophy, nay, those same theosophists, some of them, at any rate, are at their task again, for it is a task that will take many a life to accomplish. The purification of humanity is a slow and painful process, but it can be accomplished, it will be accomplished. But this purification will never be brought about by mistaken members of the Theosophical Society popularizing treatises on sorcery and Tāntrika literature, and dabbling in all those black arts and strange insanities that the real theosophists of all ages have unanimously condemned.

* * *

By the advice of my colleagues I have cut out of the above article the titles of a number of works from time to time sent in for review, and now hereabove reviewed. It was considered inadvisable to advertise such literature—in fact, some of my most respected friends doubt the advisability of touching the subject at all in the pages of LUCIFER; but LUCIFER was founded to “throw light on the dark places,” and thus, though with much reluctance, discharges his duty by the hand of

G. R. S. M.

[Mr. Sinnett desires to correct an error in his article on “The Movements of the Earth.” On page 370, line 18, he inadvertently wrote “so many thousand miles a second,” whereas the sentence should of course read “so many thousand miles an hour.”]

THE MOVEMENTS OF THE EARTH.

ALL teaching from occult sources concerning the early history of the earth makes reference to the great changes which have from time to time occurred in the inclination of the axis to the plane of its orbit. These changes are sometimes incorrectly thought of as though they involved the movement of the earth round different poles as compared with those which constitute its polar centres at the present time. There was a period within the present Manvantara when the axis of rotation was nearly perpendicular to the plane of the orbit. There was another period in which it lay almost on that plane, so that the earth then rolled round its orbit in the way a ball might roll round a circular channel on the floor. But throughout these modifications of its attitude in space the position of the axis has never really undergone any alteration, and occult teaching on the subject is in no way in conflict with that familiar law in physics (illustrated by the gyroscope) which shows us the persistence of any given axial rotation as a condition of things which it is exceedingly difficult to overcome. It would be an outrage upon dynamic imagination to suppose it overcome in the case of the earth, and there is nothing in occult teaching which calls upon us to do that violence to our understanding. But there is a law in permanent operation, though ill appreciated by astronomers at large, which definitely accounts for the great secular changes which actually take place. For that reason it seems worth while to pay attention in these pages to an explanation concerning the movements of the earth, better entitled to be called a discovery rather than a theory, set forth in General Drayson's writings on the "second rotation"—not yet welded into the accepted doctrine of the astronomical world, though sure to take a place there eventually. We regard this result as certain because the discovery, as far as it goes, is directly harmonious with esoteric teaching, and points the way in

which we may ultimately reconcile with dynamical principles those great changes of the earth's position already referred to.

Everyone interested in astronomical questions will have been familiar, from the days of Herschel's *Outlines* downwards, with the fact that over and above revolving round its diurnal axis, the earth, in the course of its revolution round the sun, performs a third movement which has loosely been described as a conical movement of the axis. The north pole, that is to say, points at different periods of time to different places in the northern heavens, tracing in this way a circle, or something approximating to a circle, in the sky, so that the pole star of one period gradually loses its claim to that distinction in favour of some other. There will be a time when Vega itself will be a better guide to the mariner than Polaris, and within the limits of a good deal of uncertainty astronomers know what star has been the pole star in the past and where it will be found at corresponding periods in the future. Much interest has attached itself to Mr. Norman Lockyer's application of this theory to the orientation of the pyramids, and no doubt popular opinion, ever ready to invest science with a greater precision of knowledge than it is really entitled to claim, will be under the impression that all such changes can be foreseen with the utmost exactitude. As a matter of fact, however, this conical movement of the earth's axis does not come within the category of those which can be mapped out beforehand with certainty, and has not been brought into definite relations with another vast series of imperfectly understood perturbations which have been described as the proper motion of the fixed stars. The theory of these latter perturbations is to the effect that the stars are actually moving, which is very probably the case, although it does not really follow from that that the observable changes in their places, as regarded from the point of view of the solar system, are really those due to their proper motion rather than to changes in the position of the platform from which they are observed.

Hasty critics, following conventional lines of thinking, will perhaps regard that last sentence as involving an absurdity. It is necessary to deal with the point before we go any further, or the problem with which we have to deal will bring us at a later stage into entanglements of thought which can now perhaps be avoided.

The obvious notion of course is that the fixed stars are so far removed from us in the depths of space that no change in the position from which we regard them, coming within the possibilities of the case, can possibly affect their relative positions even as regarded from different points of space during the earth's annual revolution, lying 180 millions of miles apart. How then can any change in the axial position of the earth affect the matter in hand? The observer's eye, wherever it may be situated within the solar system, is a central point as compared with the celestial sphere. That is entirely true so far as the statement goes, but it does not cover the whole optical phenomenon with which we have to deal in talking about the apparent positions of the stars. In consequence of certain principles, which it is more easy to illustrate than to explain in abstract terms, the position of bodies set within the interior surface of a sphere does, when regarded from the centre, undergo an apparent sensible variation which has nothing to do with such problems as are involved in the question of parallax. This is a fact which anyone can verify for himself who will take the trouble to observe the sky at periods of time six or eight hours apart. Stars which at one period may, to his observation, coincide with a straight edge held up between them and his eye, will not so coincide six hours afterwards. The difference is not always considerable, but it is fairly perceptible in many cases, and can be tested with peculiar facility in this part of the world in reference to the apparent position of the two pointers of the Great Bear and Polaris itself. These of course will never be found to point with absolute exactitude to the pole star. The three stars, that is to say, will never lie precisely along the line of a straight edge held up against them, but it will be found that they differ in the extent of their approximation to accurate pointing, to a very perceptible extent, within such periods of time as I have mentioned. Without taking the trouble to get up at inconvenient hours in the morning to verify these statements, anyone with the help of a little experience in observation of the stars will be able to realize the truth in another way. Suppose he stands on the equator, at the point crossed by the ecliptic. Let him imagine that for the convenience of his observation nature has placed a conspicuous star precisely in the centre of every zodiacal constellation. As he looks up at the heavens these central stars will form an arch above

him in such a way that each side of it will show him stars corresponding exactly to the straight edge which he might hold up against them. Without having the astral senses developed he will not be able to look at the whole arch at the same moment, but say there is one star near the horizon, another 20° higher, another 45° higher. These three stars will appear to him exactly one above the other in a perpendicular line. Now let him in imagination suddenly transplant himself to the latitude of London and imagine himself looking again at these three stars. That which was formerly the zenith star of the arch will now be about 38° from the horizon; the whole series will describe a curve in the heavens and the three stars to which attention has especially been attracted will no longer lie along one straight edge, but the middle one will be distinctly above the edge which joins the external two. The fact that this will be so does not require proof. It is involved in the obvious condition of things, that the central line of the equinoctial as regarded from any high latitude must describe a curve, and that means that no three points along that curve can lie in a straight line. It is equally certain that from the equinoctial point on the equator such points do lie in the same straight line.

This kind of change in the apparent positions of the fixed stars all over the sky is liable to take place in connection with great changes in the axial position of the earth, and a good many such changes have been shown by General Drayson to be mistaken for proper motions of the stars which they affect. He has detected the precise nature of the curve described in the heavens by the axis of the earth as it goes through the evolution loosely called its conical movement. This is not really a conical movement at all, but the exact appreciation of the curve described enables those who use General Drayson's formulæ to define beforehand with entire exactitude the so-called proper motions of the fixed stars which are generally regarded as beyond the reach of calculation, and the observation of which is the nightly work of government observatories all over the world.

The public at large will not readily believe that astronomers can be mistaken about any phenomenon having to do with the sky, but the sources of error in this case are curiously disguised, and I hope to bring them into view by degrees. The state of the case will be

most easily intelligible if we have before us first of all the precise conclusion at which General Drayson has arrived concerning the so-called conical movement, and then consider how far such a movement, assuming it to take place, would affect the apparent positions of the fixed stars. We shall then see how far mathematical calculations, resting on the assumption that this movement actually occurs, are borne out by the observed phenomena of the heavens classed as proper motions of the fixed stars. Put in the briefest language, the so-called conical movement is really a rotation performed by the earth round an axis set at an angle of 29 degrees, 25 minutes, 47 seconds to the axis of diurnal rotation. As the inclination of the axis to the pole of the ecliptic is a little more than 23 degrees, it will be seen that the axis of the second rotation is about 6 degrees outside the arctic circle, and anyone who can hold these relationships in his mind will perceive that in the course of a second rotation the diurnal axis must at one time be very much more perpendicular, and at another time very much more horizontal, than it is at present. But without the aid of diagrams or models this bald language will not convey a picture of the reality to anyone unused to considering imaginary movements in space, and I must attempt to get the statement of what does actually take place into some more vividly descriptive language.

First, there is a difficulty in realizing the double rotation, because if we talk about its axis, we are suggesting the notion of a definite line passing through the whole sphere, and this idea will not apply to the second rotation of the earth, because the diurnal rotation at a different angle is going on all the while. But the two movements can really be combined, as we may realize in this way. Suppose we have a globe representing the earth, with pivots at the poles set in a ring, as indeed the ordinary terrestrial globe is mounted. Then let this ring be set inside another ring with pivots, so placed that they are $29\frac{1}{2}$ degrees from the other pivots. This outer ring must be set in a frame-work, at such an inclination that the inner pivots representing the axis of diurnal rotation are inclined to the horizontal plane of that frame-work, in accordance with the present position of the earth as regards the ecliptic plane. Then it will be seen that if we have the whole arrangement stationary for a time and concentrate our attention on the northern hemi-

sphere, the diurnal axis will lean outwards in the position in which an ordinary terrestrial globe is generally set, while the axis of second rotation will lean a little inwards from the perpendicular, passing through the centre of the globe. With a model so constructed, it will be obvious that we can either make the inner ring revolve on its pivots inside the outer one, or make the globe itself revolve on its pivots inside the inner ring, and having tried these two movements separately, we can then without the least difficulty set them going together, and then we shall have a true representation of the double movement of the earth according to the Draysonian theory. Underneath the pivots connecting the two rings a parallel of latitude $29\frac{1}{2}$ degrees from the pole will be continually passing, and that parallel of latitude, rather than any one point upon it, represents the position of the axis of second rotation. Moreover, it will be seen plainly that, as the second rotation is accomplished, the diurnal axis varies its inclination to the plane of the ecliptic, so that at one time it is 6 degrees nearer the perpendicular position, and at another 6 degrees nearer the horizontal position than at present. I am here trying to simplify the statement by ignoring the fact that we are not at this moment precisely at the mid-way point of this periodic change, but that is a detail which persons interested in the question can study at their leisure, in more detailed writings on this subject.

The next point to be considered is the very curious effect of this movement on the zenith of different places on the earth's surface. The zenith of course is that point on the surface exactly overhead at any given spot, and the zenith of the pole itself will be seen to describe an exact circle round the pole of second rotation; not around the pole of the ecliptic, as it would do if the movement under consideration were truly a conical movement of the earth's axis, in accordance with the language generally employed. But there is no other zenith, except that of the pole itself, which describes an exact circle; every other zenith describes a more or less complicated curve, and all zeniths between the pole of second rotation and the pole of the heavens move in the opposite direction to that in which other zeniths move, in consequence of this second rotation. Now it is a fact that every calculation concerning the apparent place of the fixed stars in the heavens is based upon an observation taken

with reference to the zenith of the observatory, nor is this method of calculation in any way faulty as regards giving us the declination of a star at any given moment. This declination is its distance from the equinoctial, a line supposed to be traced on the concave sphere of the heavens by the infinite expansion in all directions of the plane of the equator. The latitude of the observatory is of course known with exactitude, and if the place of a star in the heavens exactly coincides with the zenith of the observatory, its declination coincides with the observatory's latitude, and thus we get both the declination and the polar distance of the star with perfect propriety. Suppose the star's meridian distance is found to be, let us say, twenty degrees south of the observatory zenith, its declination is just twenty degrees less than the latitude of the observatory, and twenty degrees more than the polar distance of the zenith at that place. But now suppose the position of a star in the heavens (its declination is all we need think about for the moment), has been thus determined at any given date, and suppose that a few years later another observation is taken to determine whether that star has moved from its apparent place. The determination of the question whether it has moved depends entirely in reality on the assumption that the zenith of the observatory has not changed its place. Without taking into account the theory of a second rotation there is no ground for supposing that the zenith can have altered its position, and as the second rotation theory has not yet been imported into orthodox astronomy, the actual practice in observatories rests on the assumption that the zenith is as unaltered as the place of the observatory itself on the earth's surface. From the point of view of this assumption an observation is taken and the star is found to have a declination of a few seconds more or less as the case may be, as compared with its previously observed position. This variation is the result of the movement of the pole and of the zenith of the place of observation. By the present accepted theory the pole is assumed to move in a circle round the pole of the ecliptic *as a centre*, with a radius of about $23^{\circ} 27'$, but from Drayson's calculations the pole moves in a circle with a radius of about $29\frac{1}{2}$ degrees. Of course the arc traced by the pole with the shorter radius would differ slightly from the arc traced by the longer radius, and hence differences would occur in the polar distances of the stars. In a great many instances these

differences have been claimed as proof of the proper motions of the stars, whereas the slightly different course actually traced by the pole explains many of these discrepancies. One conclusion at all events may be regarded as certain—that the effect on the position of the zenith at any given place of such a motion of the earth as General Drayson affirms to take place, would give rise to apparent changes in the declination of stars, the treatment of which as proper motions would be altogether fallacious.

Now we come to the application of the Draysonian theory to the actual facts of observation. On the basis of an assumption that the earth does perform the movement which he calls the second rotation, General Drayson has prepared formulæ by means of which the progressive changes in the apparent position of the fixed stars can be calculated on the basis of one observation concerning their apparent position in the sky at any given date. Now we have records of the apparent position of the fixed stars extending back, for a great many stars, to very remote periods of time. Some of the early astronomers were quite trustworthy in their observations, and some of their catalogues are available for use at the present day. If we take any fixed star, the position of which has thus been observed with exactitude some hundreds of years ago, and apply the Draysonian formula to the investigation of its later movements, the actual course of its movements, as recorded in subsequent nautical almanacs, will be found to tally with the calculation with the utmost exactitude. For the verification of his theory (which, as I said before, he is better entitled to call a discovery) General Drayson has applied his formula to the calculation of the places and so-called proper motions of more than a hundred fixed stars. The whole results work out to a hair, and anyone who takes the trouble to comprehend what he has done, and to follow out some of his calculations so as to verify the principle on which they are based, cannot fail to emerge from his investigation with the conviction that the whole theory of the second rotation has been demonstrated. Nor is it difficult to realize, by a simple comparison, the manner in which observation in astronomy has been led astray for want of having the clue which the theory of the second rotation gives. Suppose that the earth did not revolve on its diurnal axis more rapidly than once in a great many thousand years, and suppose that

at any given moment this slow rotation had so far escaped the observation of astronomers ; they would have no clue which would enable them to foretell the course of changes in the appearance of the sky from year to year, the magnitude of which would elude any observation except that carried on by means of delicate instruments. They would have no way of foretelling the probable aspect of the heavens at a future date except by watching the changes which had actually occurred, and by assuming that these would go on as they had been going on previously. No data would be in their possession that could give them a hint as to the position of the axis of rotation, and thus they would find that the variations in the position apparently occupied by different stars in the heavens was subject seemingly to no uniform law. Some stars would be observed to move more rapidly than others, even though their rapidity were merely calculated in a few seconds of arc per annum. In a few cases they would hardly be able to detect any changes of position at all, and they would very likely arrive at the conclusion that to whatever causes these apparent displacements were due, it was one which operated differently with different stars. In observing the effect of the second rotation, astronomers of the present day are precisely in the position that would be occupied in imagination by the astronomers of the hypothesis just set forth.

The actual duration of the second rotation proved by the formulæ employed for harmonizing its effects with the apparent movements of the stars is a little over 31,000 years. The period of the precessional cycle, the duration of which has been approximately reached by calculations based on the hypothesis of the conical movement, is supposed to be something short of this. But it is not only asserted to be too short ; the orthodox theory leaves out of account those changes in the inclination of the axis to the plane of the ecliptic which have been already described. These would necessarily bring with them stupendous changes in the climatic conditions of the earth's surface, and account, according to General Drayson's view of the matter, for the glacial epochs. This is a branch of the subject into which it is not necessary to enter here. Occult teaching concerning the glacial epochs enables us to see that while a 31,000 years' cycle is really operative in connection with those phenomena, a much longer cycle enhances the intensity of glacial periods from

time to time in the progress of the earth's history, and indeed that the second rotation itself is probably accompanied by still more gradual movements of a similar character round other axial circles, the effect of which at very long intervals of time is to produce enormously greater changes in the inclination of the diurnal axis than that assigned to the 31,000 years' cycle. But into that branch of the subject we need not enter yet. For the moment the more immediately interesting conclusion to be drawn from the light now thrown on celestial phenomena by the second rotation has to do with certain conventionally received theories concerning the cosmos at large, which the public—so very credulous in one direction while so hard of belief in others—has accepted with the utmost docility, while forgetting that even from the astronomers' point of view they are little more than guesses.

It is argued that the whole solar system is rushing through space in the direction of a certain point in the constellation Hercules. The rate of this translation through space has been then set down in figures, so many thousand miles a second, and whatever distance we assign to the stars in Hercules, towards which we are thus supposed to be impelled, it is merely a question of time, according to this conjecture, when the two systems will clash together with fatal results to all concerned. The whole of this grotesque theory is really built upon the very slender foundation derived from the so-called proper motion of the fixed stars, in reference to which all established methods of observation are shown by what we have said to be absolutely faulty. There seems to be an apparent widening out amongst some of the stars of Hercules, and an apparent closing in of stars situated at the antipodal region of the celestial sphere, but that apparent widening out is all inferred from calculations of declination and so forth, derived from zenith distance observations. The changes in apparent position on which the whole theory depends fall into their places when tested by the Draysonian formulæ as simply due to the influence of the second rotation. They have not the ordinary significance assigned to them, and while it is by no means improbable that our solar system, like every other system in the heavens, has movements of its own through space the nature of which we cannot precisely determine, there is no reason for assuming that we are travelling in the direction of Hercules any more than for

choosing any other constellation in the heavens as our apparent destination.

Finally, an appreciation of the second rotation casts a very peculiar light upon the present course of activity in every public observatory all over the civilized world. The work actually carried on has to do, as regards by far its larger part, with continual observations directed to determine the so-called proper motions of the stars, and designed for the correction of nautical almanacs in accordance with whatever seems the most reasonable guess concerning the probable course of such variations in future. Every star has its own rate and its own direction of variation, and very often a guess extended over three or four years in advance turns out to be fairly accurate; but sometimes such guesses are disconcerted, and a careful comparison of successive nautical almanacs will show that now and then actual observation has rendered it necessary to draw back in another direction from the theory set down in previous years. By the application of formulæ derived from the recognition of the second rotation all this work could be superseded, and tables showing the positions of the stars, not merely three or four years in advance, but for any number of years it might seem worth while to forecast, could be prepared with unfailing accuracy by simple computation without the labour and trouble involved in transit observations. Not only is the principle of working at present in progress at all civilized observatories unnecessary and wasteful; it is actually productive of results far less accurate than could be attained by means of simple reckoning made at a desk. We can hardly find an explanation altogether creditable to the astronomical world for the strange neglect of the new light thrown on that department of science by the work which General Drayson has accomplished, but meanwhile it is interesting to take notice of the fact that so far as his discoveries go, they coincide entirely with the astronomical teaching to be derived from esoteric cosmology, which is never reduced, as we sometimes find to be the case in connection with more conventional systems of thought, to the refuge involved in the familiar phrase *tant pis pour les faits*.

It may be interesting to note how various inferences linked with General Drayson's discovery have recently been gaining recognition.

Twenty-five years ago the universal belief of geologists was that the glacial period lasted nearly a million years, and terminated about 200,000 years ago.

In the face of this belief Drayson stated that the glacial period lasted only about 20,000 years, and terminated about 7,000 years ago. Geologists consequently put him down as quite ignorant of what they termed *geological facts*.

Within the last six years the geologists of Europe and America have announced as an important discovery that there is no doubt that the glacial period lasted only about 20,000 years, and terminated about 7,000 years ago.

Twenty-five years ago geologists asserted that the slight evidence of glaciation in the southern hemisphere was of a very remote date, far older than that in the northern hemisphere.

General Drayson stated that the glaciation of the two hemispheres was contemporaneous. Within the past two or three years the researches of geologists in New Zealand and South Australia have given evidence that the glaciation of the southern hemisphere is as recent, and of the same date, as that of the northern hemisphere.

Twenty-five years ago General Drayson stated that the movement of the earth which produced the precession of the equinoxes was a slow second rotation, and not a mere conical motion of the axis. His statement was contradicted by official astronomers, and his papers on this subject were rejected by the Astronomical Society as unsound.

In a recent work by M. Flammarion (a French astronomer) termed *Astronomie Populaire*, book i. chapter iv., we find the following passage: "C'est la terre seule qui en est animée, et c'est elle qui accomplit pendant cette longue période, *une rotation* oblique sur elle-même en sens contraire de son mouvement de rotation diurne."

A. P. SINNETT.

ORPHEUS.

(Continued from p. 309.)

THE FOUR AGES.

BUT with regard to these various ages and races, let us pause a moment to add a few remarks. Nigidius (*De Diis*, iv) writes: "Certain divide the Gods and their orders into periods and ages, and among these Orpheus; and these ages are first of Saturn, then of Jupiter, next of Neptune, then of Pluto, and some also, for instance the Magi, speak of the reign of Apollo." And Servius (on *Ecl.*, iv. 4) says: "The Cumæan Sibyl divides the ages according to the metals; she also tells us which is to be ascribed to each metal, the last being that of the Sun, meaning by that the tenth. . . . She said also that when these ages had all run their course they were again renewed." This period was called the Great Year (Magnus Annus, or Mahâ-Manvantara in Sanskrit). And Censorinus (xviii) says: "The mid-winter of this Great Year is a destruction by water, but the mid-summer a destruction by fire." (*Hujus [magni] anni hiems summa est κατακλυσμός, æstas autem ἐκπύρωσις.*)

This period was said to be marked by the stars apparently returning to the starting points of their respective courses. And Proclus cites an opinion based on Orpheus that the end of the Great Year is marked by "Cronus squaring the account of the Gods and taking his kingdom again; or in other words, he assumes dominion of that most primæval darkness, the zodiacal cycles that control the stars" (Lobeck, *op. cit.*, p. 793). And Pliny (VI. xxi) calls it "that eternal and final night that impends over the world."

The account of Hesiod (*Opp. et Dies*, 109-120, 127-142) differs considerably from that of Orpheus, but there are some interesting details that may with advantage be set down here from Decharme's *Mythologie de la Grèce Antique* (pp. 288-290).

The men of the Golden Age lived exempt from suffering and

care, the earth fed them spontaneously; they never grew old, and when death finally came upon them, they fell peacefully asleep. After their death they became the guardians, who "wrapped in clouds" (Nirmânakâyas) winged their flight over the earth and watched over its inhabitants.

The men of the Silver Age are far inferior to the former. They die in youth, are impious and revilers of the Gods. After death they too become Genii, but evil instead of beneficent, and so they are plunged in subterranean abodes. They are the "race of sorcerers," they of the Black Path.

The men of the Age of Bronze are strong and violent; their heart has the "hardness of steel."

The fourth period is the Age of Iron; its men are, or rather will be, "virtuous and just," for the Age of Iron is still in progress. But we must leave this interesting subject and return to Cronus and his wife

RHEA.

According to Orphic and Platonic theology, Rhea holds the middle rank between Cronus and Zeus in the Noëric Order. "She is filled from Saturn with an intelligible and prolific power which she imparts to Jupiter, the Demiurgus of the universe; filling his essence with a vivific abundance." (See Taylor, *Myst. Hymns*, pp. 41-45.)

Plato in *Cratylus* mystically connects her name (Rhea) with the idea of "flowing" (from ῥέω—"to flow"), meaning thereby simply "that fontal power by which she contains in transcendent union the divisible rivers of life." Rhea, is, therefore, the "mother of lives," the mystical Ève, the "mother of all living."

Proclus (*Theol. Plat.*, Taylor's ed., i. 267) says, that, according to Orpheus, "This Goddess, when considered as united to Saturn by the most exalted part of her essence, is called Rhea; but considered as producing Jupiter, and together with Jupiter unfolding the total and partial orders of the Gods [*i.e.*, the powers of the Sensible World], she is called Ceres." This is a very important distinction to bear in mind.

Now Rhea, as Ceres, in Hymn XIV., is called "brass-sounding" and "drum-beating." This has reference to the mystical results of

certain sounds and rhythms, part and parcel of what the Hindus call Mantravidyâ. I remember reading a curious old French book in the Bibliothèque de la Ville of Clermont-Ferrand, one of the books confiscated from the Minime Monastery of the same town, at the time of the Revolution. This work dealt with the magical properties of music, and described for what especial purposes the various instruments of music were used in the Temple-service of the Jews. Now Iamblichus (*De Mysteriis*, III. ix) goes into the matter of the so-called Corybantic and Bacchic "frenzies" produced by musical instruments in the Mysteries of Ceres and Bacchus; and in his *Life of Pythagoras* (xxv) he, further, tells us that: "The whole Pythagoric school went through a course of musical training, both in harmony and touch (τὴν λεγομένην ἑξάρτυσιν καὶ συναρμογὰν καὶ ἐπαφάν), whereby, by means of appropriate chants, they beneficially converted the dispositions of the soul to contrary emotions. For, before they retired to rest, they purified their minds (τὰς διανοίας) of the [mental, says Quintilian] confusion and noises of the day, by certain songs and peculiar chants, and so prepared for themselves peaceful repose with either few or pleasant dreams. And again, when they rose from sleep, they freed themselves from drowsiness by songs of another character. And sometimes by means of melodies without words they cured certain affections and diseases, and this they said was the real means of 'charming.' And it is most probable that the word 'charm' (*epode*) came into general use from them. It was thus, then, that Pythagoras established a most salutary system of regenerating the morals by means of 'music' [διὰ τῆς μουσικῆς—Mantravidyâ]." (*Op. cit.*, Kiessling's text, pp. 245, 246; see also Taylor, *Iamblichus on the Mysteries*, 2nd ed., pp. 130, 131, n.)

Music and Mantras, therefore, were used by the Orphics to attract, or call down, the influence of the Mother of the Gods, who at the same time was the "Store-house of Life," of Divine Nature. Thus Proclus in his *Commentary on Euclid* (ii) tells us that "the Pole of the World is called by the Pythagoreans the Seal of Rhea" (*Myst. Hymns.*, p. 63). Now the pole is the conductor of the vital and magnetic forces of the earth-envelope, and is, therefore, appropriately called by this name, as being the seal and signature of the vital forces of Divine Nature, whereby all diseases can be healed and all states of the soul vitalized.

Rhea was also called Brimô by the Phrygians, and her son (Zeus) was called Brimos. This in the macrocosm; in the microcosm Rhea was the Spiritual Soul (Buddhi) which gave birth to the Human Soul (Manas). Thus Hippolytus, in the *Philosophumena* (v. 6): "The Phrygians also (he [the writer of the book from which the Church Father took his information] says) called it [the Human Soul] the 'Plucked Green Wheat-ear.' And after the Phrygians the Athenians, in their Eleusinian Mysteries, show those who are initiated in silence into the great and marvellous and most perfect mystery of the Epopts [those who 'see face to face'], a plucked wheat-ear. Now this wheat-ear is also with the Athenians the Illuminator from the Undelineable [Spiritual Soul, Great Mother, the Soul of Peace (Shânta Âtman) of the *Kathopanishad*], perfect and great, just as the hierophant also—not emasculated like Attis, but made eunuch with hemlock-juice [soma-juice] and divorced from all fleshly generating—in the night, at Êleusis, from beneath many a cloud of fire [doubtless some psychic phenomenon], accomplishing the great and ineffable mysteries, shouts and cries aloud, saying: 'Our Lady hath borne a sacred son, Brimô [hath given birth to] Brimos'—that is to say, the strong to the strong. Our Lady (he says) is the spiritual generation, the celestial, the above; and the 'strong' he who is born." That is, the new "Twice-born," or Initiate who is born from the "Fountain of Life." (But see my translation in LUCIFER, xiii. 47.) We next pass to Rhea's royal son and husband, Zeus.

ZEUS-JUPITER.

The sacred fable tells us that "when Jupiter was born, his mother Rhea, in order to deceive Saturn, gave him a stone wrapped in swaddling bands, in the place of Jupiter, at the same time informing Saturn that what she gave him was her offspring. Saturn immediately devoured the stone; and Jupiter who was *secretly* educated, at length obtained the government of the world." (Phor-nutus, see *Opusc. Mythol.*, p. 147; see also Taylor, *Myst. Hymns*, pp. 44, 45). This "stone" has been a stumbling-block to all the scholars. Whatever is the meaning of the "perfect cube" and "corner-stone," the same is the meaning of Jupiter's substitute. Thus Damascius, *On First Principles*, writes: "The ogdoad per-

tains to Rhea, as being set in motion [remember the idea of 'flowing' contained in the name] towards everything according to its differentiation, and yet nevertheless remaining firmly and *cubically* established."

Taylor explains this by saying (*loc. cit.*): "Damascius usés the word 'cubically,' because eight is a cubic number. Rhea, therefore, considered as firmly establishing her offspring Jupiter in Saturn, who exists in unproceeding union, is fabulously said to have given Saturn a stone instead of Jupiter, the stone indicating the *firm* establishment of Jupiter in Saturn. For all divine progeny, at the same time that they proceed from, abide in their causes. And the 'secret' education of Jupiter indicates his being nurtured in the intelligible [noëtic] order, for this order is denominated by ancient theologists 'occult.'"

All this is very obscure. I can only suggest that, as Rhea is the third of the three Supernal Mothers, Night and Earth being the first and second, and that, as the mothers all correspond to duads, according to the numeration of Pythagoras, that, therefore, the cube naturally pertains to Rhea ($2 \times 2 \times 2 = 8$). The solid figure the cube is figured by the square in plane geometry, and the square is the symbol of the lower or sensible world, and therefore of its ruler Jupiter, just as the triangle is the glyph of the super-sensible world.

Another interesting explanation of this famous "stone" is that it means the "discus," that is to say, the Svastika, which is the glyph of the fourfold creative forces of the universe. "By Zeus he means the discus, on account of the stone swallowed by Cronus instead of Zeus, as Hesiod says in his *Theogony*, which he stole without acknowledgment and disfigured from the *Theogony* of Orpheus" (*Schol. ad Lyc.*, 399).

Now Zeus being the creative power of the sensible world, and, therefore, corresponding with the creative soul or mind in man, is said to be closely associated in his creation with Karma, for he builds the universe according to the karmic causes set going by preceding universes, for "there are many Words on the tongue of the Ineffable," according to one of the gnostic philosophers. Thus Proclus writes (*Tim.*, v. 323): "The Demiurgus [Zeus], as Orpheus says, is nursed by Adrastia [her 'from whom none can escape,' from

à 'not' and διδράσκω, 'to run'] ; but he marries Necessity, and begets [a daughter] Fate." For "Adrastia is the one goddess that remains with Night [the most supernal Mother, the great Grand-mother of all], and her sister is Form . . . for Adrastia is said [mystically] to clash her cymbals before the Cavern of Night. [That is to say, she directs the sound, that sound which 'goes out into all worlds,' and by the sound all forms are created.] For back in the Inner Chamber [Adytum] of the Cavern of Night sits Light (Phanes), and in the midst Night, who delivers prophetic judgment to the gods, and at the mouth is Adrastia. Nor is she the same as Justice, for Justice, who is there, is said to be the daughter of Law and Devotion. . . . And these are said to be the nurses of Zeus in the Cavern of Night." (*Schol. in Plat.*, p. 64; *Hermias Phædr.*, p. 148.)

And so Proclus (*Theol. Plat.*, IV. xvi. 206): "Adrastia is said by Orpheus to guard the Demiurgus; 'with brazen cymbals and sounding drums in her hands' she sends forth sounds so that all the gods may turn to her."

In the sensible universe, the "language of the gods" is said to consist of "sound and colour." Sounds and colours attract certain "elementals" which immediately and mechanically respond to the call.

There is some confusion as to the nurses or guardians of Zeus. For sometimes they are said to be Adrastia, and Eîdê (Form) and Dicê (Justice), and then again they are said to be the three Curetes. Thus Proclus (*Theol. Plat.*, VI. xiii. 382): "The life-producing goddess placed the Curetes first of all as a sure guard, who are said to surround the Demiurgus of wholes, and dance round him, brought into manifestation by Rhea." And again (*op. cit.*, V. iii. 253): "Orpheus places the Curetes as guards to Zeus, being three in number; and the religious institutions of the Cretans and the whole Grecian theology refer the pure and undefiled life to this order; for *coron* [whence Curetes and Corybantes] means nothing else than 'pure.'" The nurses and guards are, therefore, apparently six, three male and three female. But we will return to this subject later.

And so Zeus having reached his full stature, Orpheus tells us (Porphyry, *Ant. Nymph.*, xvi), uses honey to ensnare his parent Cronus. And thus Cronus "fills himself full of the honey and

loses his senses, and becoming drunk as though from wine, falls asleep. . . . And so he is captured and dismembered, like Heaven (Uranus) was."

That is to say, that the delights of the sensible world enslave the soul, and so the lord of the senses rules in its stead.

And so Zeus attaining the sovereignty constructs the universe with the help of the powers of Saturn and Night, for Night is the great providence of the gods, and dispenser of divine foresight. For "the gods beneath Zeus are not said to be united with Phanes [the Ideal Cause], but only Zeus, and he by means of the midmost Night [the spouse of Phanes]" (Hermias, *op. cit.*, p. 141).

It is because of this union that Zeus is said to "swallow" Phanes. For the creative deity and architect of the sensible world must first imbibe the ideal and eternal types of things before he can fashion them forth into sensible shape. Thus Proclus (*Tim.*, iv. 267): "Orpheus called God the Manifestor (Φάνητα—Phanes) as manifesting (ἐκφαίνοντα) the noëtic monads, and stored within him the types of all living creatures [calling him the Absolute Creature or 'Animal Itself'], as being the first container of noëtic ideas. And he called him the 'Key of the Mind.' . . . And the Demiurgus [Zeus] is made dependent upon him [Phanes]; and thus Plato said that the latter 'looked toward' the Absolute Animal (ἀνθρώπων); and Orpheus that he 'leaped upon him and swallowed him' at the instance of Night."

And thus the noëtic creation comes in contact with the sensible world; and the Above is embosomed in the Below. And so Proclus (*Tim.*, ii. 137), again writes: And, "therefore, Zeus is also called Metis and Absolute Daimon—'One might, one Daimon' was he, great cause of all." And again (*op. cit.*, iii. 156): "The Demiurgus contains himself in himself the cause of Love; for Metis is 'First Progenitor and All-pleasing Love'; and Pherecydes said that Zeus when he began to create was changed into Love."

And also again (*Parm.*, iii. 22): "Orpheus says that after swallowing Phanes, all things were generated in Zeus; for all things were manifested primally and unitedly in the former, but secondarily and partly in the Demiurgus, the cause of the Mundane Order. For in him are the sun and the moon, and the heaven

itself and the elements, and 'All-pleasing Love,' and all things being simply one, 'were massed in the belly of Zeus.'"

And thus Plato (*Legg.*, iv. 715, D) writes of Zeus: "God, as the ancient Scripture [of Orpheus] tells us, possessing the beginning and end and middle of all things, with direct course accomplishes his path, cycling round according to natural law; and Justice ever is with him to seek retribution from those who leave the path of divine law."

The special idea connected with creation was that of Law, in substantiation of which many passages could be brought forward. The following, however, from Proclus (*Tim.*, ii. 96), is sufficient for the purpose: "Following the advice of Night he [Zeus] takes to himself an assistant and makes Law sit by his side, as Orpheus also says."

And thus it is that the visible world is created—this creation being summed up by Proclus (*Crat.*, p. 53) as follows: "Orpheus hands down the tradition that he [Zeus] created the whole of the celestial creation, and made the sun and moon and all the starry gods, and created the elements below the moon." And in the same place (p. 52) the great commentator sums up the two creations, intellectual and sensible, in the words: "The noëric emanation (*διακοσμήσεως*) of the Gods being bounded by the king of the divine orders of wholes [Phanes], but proceeding by the three Nights and celestial hypostases [the aspects of Uranus] into the Titanic order [of supernal Architects or Builders], which first separated itself from the Fathers [Phanes and Uranus, when Cronus rebelled against Uranus], and then it was that there arose the whole demiurgic order of Gods. . . . And Zeus before all the other creative powers came into the united power of the whole demiurgic line . . . and was filled with all the powers above himself [referring to the swallowing of Phanes]."

We next pass to the wives of Zeus. The record is imperfect; but they were most probably three and seven in number. The chief of these is Ceres, mother of Proserpine.

VESTA, CERES, JUNO.

Now Ceres is the same as Rhea, or in other words both are aspects of one and the same power. Thus Proclus (*Crat.*, p. 96);

"When Orpheus says that Demeter [Ceres] is the same as Rhea, he means that when she is above with Cronus she is Rhea, and it is contrary to her nature to proceed into evolution (*ἀνεκφοίτητος*), but when she evolves . . . she is Demeter." And again (*op. cit.*, p. 85): "Orpheus says that in one aspect Demeter is the same as the *whole* life-production, and in another aspect she is not the same [that is, she belongs to the *partible* life-production]; for above she is Rhea, but below with Zeus, Demeter."

It is exceedingly difficult clearly to distinguish one power from another, when we reach this plane of secondary differentiation. Of the other wives of Zeus, Metis and Themis, Eurynome and Leto, and Hestia (Vesta), it is sufficient to merely mention the names of the first four. Nor can much here be said of Hera, or Juno, and Vesta, for it is necessary to keep this essay within reasonable limits. Proclus (*Tim.*, ii. 137), however, tells us that: "great Zeus was united with Hera; wherefore also she is called [by Orpheus] the sharer in his privileges (*ἰσοτελής*)." And again (*op. cit.*, v. 315) he speaks of the emanation of a goddess "vivifying the whole cosmos, whom Orpheus calls the sharer of equal privileges with the Demiurgus, and joins her to him. The Barbarians [Chaldæans, etc.] call this life-endowing source the Soul, which is manifested together with the sources of virtue from the reins of the universal life-giving divinity. But the theologist of the Greeks [Orpheus] calls her Hera."

And again Proclus (*Theol. Plat.*, i. 483, Taylor) tells us that "Juno is the source of the procreation of the soul [of man]." From the same writer's Commentary on the *Cratylus*, however, we are enabled to pick out the three chief syzygies of Zeus, as the Gnostics would have called them, for he writes that *The Theology* of Hesiod [based on Orpheus] from the monad Rhea produces, according to things that are more excellent in the co-ordination, Vesta [Hestia]; but according to those that are subordinate, Juno; and according to those that subsist between, Ceres" (*Myst. Hymns*, Taylor, p. 185). That is to say, that the Triad proceeding from Rhea, and conjoined with Zeus, is

$$\text{Rhea} \left\{ \begin{array}{l} \text{Vesta} \\ \text{Ceres} \\ \text{Juno.} \end{array} \right.$$

Therefore Vesta and Juno are distinguished as follows by Proclus (*Crat.*, p. 83): "Vesta imparts from herself to the Gods an uninclining permanency and seat in themselves, and an indissoluble essence. But Juno imparts progression, and a multiplication into things secondary. . . . She [Juno] generates maternally such things as Jupiter generates paternally. But Vesta abides in herself, possessing an undefiled virginity, and being the cause of sameness to all things. . . . The orbs of the planets, likewise, possess the sameness of their revolutions from her; and the poles and centres are always allotted from her their permanent rest."

Now "in her mundane allotment," that is on this physical plane, Vesta is the Goddess of the Earth. Thus it is that Philolaus (apud Stobæum, *Eclog. Phys.*, p. 51) says: "That there is a fire in the middle at the centre, which is the Vesta [Hearth] of the Universe, the House of Jupiter, the Mother of the Gods, and the basis, coherence, and measure of nature." All of which puts us in mind of gravity, the god of modern science. And Simplicius in his Commentary on Aristotle's *De Cælo* (ii.) says: "But those who more genuinely participate of the Pythagorean doctrines say that the fire in the middle is a demiurgic power, nourishing the whole earth from the middle, and exciting whatever it contains of a frigid nature. Hence some call it the Tower of Jupiter, as he [*i.e.*, Aristotle] narrates in his *Pythagorics*. But others denominate it Guardian of Jupiter, as Aristotle relates in the present treatise. And according to others it is the Throne of Jupiter. *They called, however, the earth a star, as being itself an instrument of time; for it is the cause of day and night.*" (For the above see Taylor's *Myst. Hymns*, pp. 155-157.) All of which proves that the Pythagoreans knew of the sphericity of the earth and its revolution on its own axis, and further the real cause of gravity; for if we recollect what has been said above of Rhea, the primal source of life and magnetism, and the pole, the seat of Rhea, it will be easy to understand why Vesta, her eldest daughter, is described by the above mystical names Microcosmically, again, Vesta is the "ether in the heart" of the Upanishads, the "flame" of life; and he who knows the mysteries of Tapas, that practice which calls to its aid the creative, preservative, and regenerative powers of the universe, as Shankarâchârya

explains in his Bhâshya on the *Mundakopanishad* (i), will easily comprehend the importance of Vesta both macrocosmically and microcosmically.

Now Proclus (*Crat.*, see *Myst. Hymns*, pp. 195-197) tells us that Ceres "comprehends Vesta and Juno; in her right hand parts Juno, who pours forth the whole order of souls; but in her left hand parts Vesta, who leads forth all the light of virtue. . . . For Ceres, our sovereign mistress, not only generates life, but that which gives perfection to life; and this from supernal natures to such as are last; for *virtue* is the perfection of *souls*. . . . Again, the conjunction of the demiurgic intellect with the vivific causes is triple [Rhea-Ceres, Juno and Proserpine]; for it is conjoined with the fountains prior to itself [Rhea]; is present with its kindred co-ordinate natures [Juno]; and co-energizes with the orders posterior to itself [Proserpine, daughter of Ceres and Jupiter]. For it is present with the mother prior to itself *convertively* (ἐπιστρεπτικῶς); with Proserpine posterior to itself *providentially* (προνοητικῶς); and with Juno co-ordinate to itself with *amatory energy* (ἐρασμῶς). Hence Jupiter is said to be enamoured of Juno. . . . And this love indeed is legal, but the other two appear to be illegal. This Goddess [Juno] therefore produces from herself, in conjunction with the demiurgus and father, all the genera of souls, the supermundane [supercosmic] and mundane [cosmic], the celestial and sublunary, the divine, angelic, dæmoniack, and partial [? human]. . . . Through this ineffable union therefore of these divinities, the world participates of intellectual souls. They also give subsistence to intellects who are carried in souls [the soul being the psychic and substantial envelope of the monad, and the intellect the mind], and who together with them give completion to the whole fabrication of things. The series of our sovereign mistress, Juno, beginning from on high, pervades to the last of things; and her allotment in the sublunary region [on the elemental plane] is the air. For *air* is a symbol of *soul*, according to which also soul is called a *spirit* (πνεῦμα); just as *fire* is an image of *intellect*, but *water* of *nature*, by which the world is nourished (τῆς κοσμοτρόφου φύσεως), through which all nutriment and increase are produced. But *earth* is the image of *body*, through its gross and material nature."

From which we get the following interesting correspondences with the Vedântic koshas or envelopes.

| | | |
|-------|---------------|-------------------|
| Fire | (Animal) Mind | Manomayakosha |
| Air | (Vital) Soul | Prânamayakosha |
| Water | Nature | Annarasamayakosha |
| Earth | Body | Annamayakosha |

These correspond to the Kâma Rûpa, Prâna, Lînga Sharîra and Sthûla Sharîra of the Esoteric Philosophy; this being all in the Sublunary Region. (For the meaning of "Nature" see Chap. VI. "On Nature and Emanation.")

But let us now leave the Noëric Order and pass on to the Supercosmic.

PROSERPINE.

Of the three syzygies of Zeus (Ceres, Juno and Proserpine) Proserpine is in the Supercosmic Order, and following the usual correspondence and analogy, as Proclus says (*ibid.*), "possesses triple powers, and impartibly and uniformly comprehends three monads of Gods. But she is called Core (κόρη) through the purity of her essence, and her undefiled transcendancy in her generations. She also possesses a first, middle, and last empire. And according to her summit, indeed, she is called Diana by Orpheus; but according to her middle Proserpine; and according to the extremity of the order Minerva."

From the union of Core with Zeus in the Supercosmic Order, Bacchus is born. But this Zeus is the Celestial Jupiter who is the invisible ruler over the Inerratic Sphere of the Visible Cosmos, and Core is then said to be the "connective unity of the three vivific principles," *viz.*, the "zoogonic triad," Diana-Proserpine-Minerva. Whereas the Core that is conjoined with Pluto or Hades is Core, as Proserpine, her middle aspect.

Now Pluto is "Subterranean Jupiter," the invisible ruler over the Sublunary Region of the Visible Cosmos. And it is in this connection and aspect that she begets the Furies, for she "imparts vivification to the last of things," and the Furies are only the elemental correspondences of the supernal Karmic Deities, Adrastia, Necessity and Fate.

"Hence in the Proserpine conjoined with Pluto [*i.e.*, the lower Core], you will find the peculiarities of Hecate and Minerva; but these extremes subsist in her occultly, while the peculiarity of the middle [Proserpine] shines forth, and that which is characteristic of ruling soul, which in the supermundane Core was of a *ruling* nature, but here subsists according to a mundane peculiarity."

And Proserpine is said to derive her name mystically "through separating souls perfectly from bodies, through a conversion to things on high, which is the most fortunate slaughter and death, to such as are worthy of it" (*ibid.*).

Now the King of the Dead in the ordinary sense is Hades or Pluto. But there was another death—"a death unto sin and a new birth unto righteousness." It was by Core, the pure, the spouse of the "king of terrors," that the bright side of death was revealed, and so she was pre-eminent in the Mysteries, and the "Rape of Proserpine" was enacted for the instruction of all neophytes, in a mystical drama (*δρᾶμα μυστικὸν*—Clemens Alexandrinus, *Cohort.*, I. ii. 12). In the drama she was symbolically represented as having "two ordinary eyes, and two in her forehead, with her face at the back of her neck, and horned" (Athenagoras, xx. 292)—this signifying spiritual sight, or the possession of the so-called "third eye," and other spiritual powers. It is interesting to read in the same passage of Athenagoras, that Zeus after dismembering his father and taking the kingdom, pursued his mother Rhea who refused his nuptials. "But she having assumed a serpent form, he also assumed the same form, and having bound her, with what is called the 'Noose of Hercules' (*τῷ καλουμένῳ Ἡρακλειωτικῷ ἄμματι*), was joined with her. And the symbol of this transformation is the Rod of Hermes [the Caduceus]. And afterward he violated his daughter Proserpine [who was born from the above-mentioned union], she too, assuming a serpentine form."

Now Hercules is a transformation of the "Dragon of Wisdom" Phanes, for the "god is a twisted dragon (*δράκων ἐλικτὸς*)"—a certain spiral force, called Kundalinî (the "serpentine") among the Hindu mystics, which lies coiled in three and a half coils in man; it is a fiery energy which must be roused before the "third eye" will open. The Caduceus of Hermes is a symbolical wand, consisting of a male and female serpent twisted round a central wand, which

is sometimes also represented as a serpent. In treatises on Yoga, the male force is called the Pingalâ (the sun force), and the female Idâ (the moon force) and the centre tract is denominated Sushumnâ, whose locus in man is said to be the spinal cord. For the symbolism applies to man as well as to the universe. Here we have another clear proof that the Greater Mysteries dealt with practical psychological instruction, and that their inner secrets pertained to Theurgy and the Yoga-art. These spiral creative, vital and magnetic currents are, in the psychic envelope of man, what the serpentine Phanes is in the World-Egg, which thing has been already explained.

Now the work that Core performs is that of weaving; she plies her shuttle in "the roaring loom of time," and weaves out the universe. Thus we read in Proclus (*Theol. Plat.*, VI. ii. 371): "The story of the theologists who handed on to us the tradition of the most holy Mysteries at Eleusis, is that she [Core-Proserpine] remains above in the house of her mother [Ceres], which her mother with her own hands prepared in the inaccessible regions." And so when she proceeds from her own habitation, she is said (Proclus, *Tim.*, v. 307) "to have left her webs unfinished, and to have been carried off [by Pluto] and married." And the same writer (*Crat.*, p. 24) tells us that "she is said to weave the diacosm of life." And Claudianus (*Rapt.*, i. 254) speaks of a goddess weaving a web for her mother, "and in it she marks out the procession of the elements and the paternal seats with her needle, according to the laws whereby her mother Nature has decreed."

And Diodorus (v. 3) tells us that when Proserpine dwelt with her sisters Diana and Minerva, she "wove a robe for Zeus." And we are also told by Sidonius (*Carm.*, xv. 354) that Minerva also worked a mantle marvellously interwoven with pictures of the sky and sea, like the robe which Plutarch describes (*Vit. Demetrii*, xli) as "the image of the cosmos and heavenly phenomena." All of which plainly shows us the part played by Core macrocosmically, and also the part enacted by this power in weaving the vital vesture of man.

Now Proclus (*Crat.*, see Taylor, *Myst. Hymns*, p. 201) quotes a verse of Orpheus which says that Core bore to Zeus "nine azure-eyed flower-weaving daughters." These are most probably the

Muses, for whom I must refer the reader to Chap. VI., "The Gods and their Shaktis." It is interesting to remark that there was a feast in honour of Core-Proserpine, the Anthesphoria, for Proserpine was carried off while "plucking flowers," that is to say was distracted from her work by the attraction of the senses. Thus the Muses, her daughters, are said to be flower-weaving, for, as shown above, they are the higher side of psychic sensation and emotion, whereas the Sirens are the lower. Perhaps this may with advantage be compared with a phrase of the Fragment from the *Book of the Golden Precepts*, called "The Voice of the Silence," rendered into English by H. P. Blavatsky, who in referring to these realms graphically portrays this "pleasure-ground of sense" as filled with blossoms and "under every flower a serpent coiled."

G. R. S. MEAD.

(*To be continued.*)

MAN AND HIS BODIES.

So much confusion exists as to consciousness and its vehicles, the man and the garments that he wears, that it seems expedient to place before Theosophical students a plain statement of the facts so far as they are known to us. We have reached a point in our studies at which much that was at first obscure has become clear, much that was vague has become definite, much that was accepted as theory has become matter of first-hand knowledge. It is therefore possible to arrange ascertained facts in a definite sequence, facts which can be observed again and again as successive students develop the power of observation, and to speak on them with the same certainty as is felt by the physicist who deals with other observed and tabulated phenomena.

At the outset of our study it is necessary that the Western reader should change the attitude in which he has been accustomed to regard himself, and that he should clearly distinguish between the man and the bodies in which the man dwells. We are too much in the habit of identifying ourselves with the outer garments that we wear, too apt to think of ourselves as though we were our bodies; and it is necessary, if we are to grasp a true conception of our subject, that we shall leave this point of view and shall cease to identify ourselves with casings that we put on for a time and again cast off, to put on fresh ones when we are again in need of such vestures. To identify ourselves with these bodies that have only a passing existence is really as foolish and as unreasonable as it would be to identify ourselves with our clothes; we are not dependent on them—their value is in proportion to their utility. The blunder so constantly made of identifying the consciousness, which is our self, with the vehicles in which that consciousness is for the moment functioning, can only be excused by the fact that the waking consciousness, and to some extent the dream consciousness also, do live and work in the body and are not known apart from it

to the ordinary man; yet an intellectual understanding of the real conditions may be gained, and we may train ourselves to regard our self as the owner of his vehicles, and after a time this will by experience become for us a definite fact, when we learn to separate our self from his bodies, to step out of the vehicle and to know that we exist in a far fuller consciousness outside it than within it, and that we are in no sense dependent upon it; when that is once achieved, any further identification of our self with our bodies is of course impossible, and we can never again make the blunder of supposing that we are what we wear. The clear intellectual understanding at least is within the grasp of all of us, and we may train ourselves in the habitual distinguishment between the self—the man—and his bodies; even to do this is to step out of the illusion in which the majority are wrapped, and changes our whole attitude towards life and towards the world, lifting us into a serener region above “the changes and chances of this mortal life,” placing us above the daily petty troubles which loom so largely to embodied consciousness, showing us the true proportion between the ever-changing and the relatively permanent, and making us feel the difference between the drowning man tossed and buffeted by the waves that smother him, and the man whose feet are on a rock while the surges break harmlessly at its base.

By man I mean the living, conscious, thinking self, the individual; by bodies, the various casings in which this self is enclosed, each casing enabling the self to function in some definite region of the universe. As a man might use a carriage on the land, a ship on the water, a balloon in the air, to travel from one place to another, and yet in all places remain himself, so does the self, the real man, remain himself no matter in what body he is functioning; and as carriage, ship and balloon vary in materials and arrangement according to the element in which each is destined to move, so does each body vary according to the environment in which it is to act. One is grosser than another, one shorter-lived than another, one has fewer capacities than another; but all have this in common—that relatively to the man they are transient, his instruments, his servants, wearing out and renewed according to their nature, and adapted to his varying needs, his growing powers. We will study

them one by one, beginning with the lowest, and then take the man himself, the actor in all the bodies.

I. THE PHYSICAL BODY.

Under the term physical body must be included the two lower principles of man; in Theosophical parlance the Sthûla Sharîra and Linga Sharîra, since they both function on the physical plane, are composed of physical matter, are formed for the period of one physical life, are cast off by the man at death, and disintegrate together in the physical world when he passes on into the astral.

Another reason for classing these two principles as our physical body or physical vehicle, is that so long as we cannot pass out of the physical world—or plane, as we are accustomed to call it—we are using one or other or both of these physical vestures; they both belong to the physical plane by their materials, and cannot pass outside it; consciousness working in them is bound within their physical limitations, and is subject to the ordinary laws of space and time. Although partially separable, they are rarely separated during earthly life, and such separation is inadvisable, and is always a sign of disease or of ill-balanced constitution.

They are distinguishable by the materials of which they are composed into the gross body and the etheric double, the latter being the exact duplicate of the visible body, particle for particle, and the medium through which play all the electrical and vital currents on which the activity of the body depends. This etheric double has hitherto been called the Linga Sharîra, but it seems advisable, for several reasons, to put an end to the use of the name in this relation. “Linga Sharîra” has from time immemorial been used in Hindu books in another sense, and much confusion arises among students of Eastern literature, whether Easterns or Westerns, in consequence of its arbitrary wresting from its recognized meaning; for this reason, if for no other, it would be well to surrender its improper use. Further, it is better to have English names for the subdivisions of the human constitution, and thus remove from our elementary literature the stumbling-block to beginners of a Sanskrit terminology. Also, the name etheric double exactly expresses the nature and constitution of the subtler portion of the physical body, and is thus significant and therefore easy to remem-

ber, as every name should be; it is "etheric," because made of ether, "double" because an exact duplicate of the gross body—its shadow, as it were.

Now physical matter has seven subdivisions, distinguishable from each other, and each showing a vast variety of combinations within its own limits. The subdivisions are: solid, liquid, gas, ether, the latter having four conditions as distinct from each other as liquids are distinct from solids and gases. These are the seven states of physical matter, and any portion of such matter is capable of passing into any one of these states, although under what we call normal temperature and pressure it will assume one or other of these as its relatively permanent condition, as gold is ordinarily solid, water is ordinarily liquid, chlorine is ordinarily gaseous. The physical body of man is composed of matter in these seven states—the gross body consisting of solids, liquids and gases, and the etheric double of the four subdivisions of ether, known respectively as Ether I, Ether II, Ether III, and Ether IV.

When the higher Theosophical truths are put before people, we find them constantly complaining that they are too much in the clouds, and asking: "Where ought we to begin? If we want to learn for ourselves and prove the truth of the assertions made, how are we to start? What are the first steps that we should take? What, in fact, is the alphabet of this language in which Theosophists discourse so glibly? What ought we to do, we men and women living in the world, in order to understand and verify these matters, instead of merely taking them on trust from others who say they know?" I am going to try to answer that question in the following pages, so that those who are really in earnest may see the earlier practical steps they ought to take—it being always understood that these steps must belong to a life the moral, intellectual and spiritual parts of which are also under training. Nothing that a man can do to the physical body alone will turn him into a seer or a saint; but it is also true that inasmuch as the body is an instrument that we have to use, certain treatment of the body is necessary in order that we may turn our footsteps in the direction of the Path; while dealing with the body alone will never take us to the heights to which we aspire, still to let the body alone will make it impossible for us to scale those heights at all. The bodies in which he has to live

and work are the instruments of the man, and the very first thing we have to realize is this: that the body exists for us, not we for the body; the body is ours to use—we do not belong to it to be used by it. The body is an instrument which is to be refined, to be improved, to be trained, to be moulded into such a form and made of such constituents as may best fit it to be the instrument on the physical plane for the highest purposes of the man. Everything which tends in that direction is to be encouraged and cultivated; everything which goes contrary to it is to be avoided. It does not matter what wishes the body may have, what habits it may have contracted in the past; the body is ours, our servant, to be employed as we desire, and the moment it takes the reins into its own hands and claims to guide the man instead of being guided by the man, at that moment the whole purpose of life is subverted, and any kind of progress is rendered utterly impossible. Here is the point from which any person who is in earnest must start. The very nature of the physical body makes it a thing which can be turned fairly easily into a servant or an instrument. It has certain peculiarities which help us in training it and make it comparatively easy to guide and mould, and one of these peculiarities is that when once it has been accustomed to work along particular lines it will very readily continue to follow those lines of its own accord, and will be quite as happy in doing so as it was previously in going along others. If a bad habit has been acquired, the body will make considerable resistance to any change in that habit; but if it be compelled to alter, if the obstacle it places in the way be overcome, and if it be forced to act as the man desires, then after a short time the body will of its own accord repeat the new habit that the man has imposed on it, and will as contentedly pursue the new method as it pursued the old one to which the man found reason to object.

Let us now turn to the consideration of the dense body that we may roughly call the visible part of the physical body, though the gaseous constituents are not visible to the untrained physical eye. This is the most outward garment of the man, his lowest manifestation, his most limited and imperfect expression of himself.

The Dense Body.—We must delay sufficiently long on the constitution of the body to enable us to understand how it is that we

can take this body, purify it and train it; we must glance at a set of activities which are for the most part outside the control of the will, and then at those which are under that control. Both of these work by means of nervous systems, but by nervous systems of different kinds. One carries on all the activities of the body which maintain its ordinary life, by which the lungs contract, by which the heart pulsates, by which the movements of the digestive system are directed. This is composed of the involuntary nerves, commonly called the "sympathetic system." At one time during the long past of physical evolution during which our bodies were built, this system was under the control of the animal possessing it, but gradually it began to work automatically—it passed away from the control of the will, took on its own quasi-independence and carried on all the normal vital activities of the body. While a person is in health he does not notice these activities; he knows that he breathes when the breathing is oppressed or checked, he knows that his heart beats when the beating is violent or irregular, but when all is in order these processes go on unnoticed. It is, however, possible to bring the sympathetic nervous system under the control of the will by long and painful practice, and a class of Yogîs in India—Hatha Yogîs, they are called—develope this power to an extraordinary degree, with the object of stimulating the lower psychic faculties. It is possible to evolve these (without any regard to spiritual, moral, or intellectual growth) by direct action on the physical body. The Hatha Yogî learns to control his breathing, even to the point of suspension for a considerable period, to control the beating of his heart, quickening or retarding the circulation at will, and by these means to throw the physical body into a trance and set free the astral body. The method is not one to be emulated; but still it is instructive for western nations (who are apt to regard the body as of such imperative nature) to know how thoroughly a man can bring under his control these normally automatic physical processes, and to realize that thousands of men impose on themselves a long and exquisitely painful discipline in order to set themselves free from the prison-house of the physical body, and to know that they live when the animation of the body is suspended. They are at least in earnest, and are no longer the mere slaves of the senses.

Passing from this we have the voluntary nervous system, one far more important for our mental purposes. This is the great system which is our instrument of thought, by which we feel and move on the physical plane. It consists of the cerebro-spinal axis—the brain and spinal cord—whence go to every part of the body filaments of nervous matter, the sensory and motor nerves—the nerves by which we feel running from the periphery to the axis, and the nerves by which we move running from the axis to the periphery. From every part of the body the nerve-threads run, associating with each other to make bundles, these proceeding to join the spinal cord, forming its external fibrous substance, and passing upwards to spread out and ramify in the brain, the centre of all feeling and all purposive motion controllable by the will. This is the system through which the man expresses his will and his consciousness, and these may be said to be seated in the brain. The man can do nothing on the physical plane except through the brain and nervous system; if these be out of order, he can no longer express himself in orderly fashion. Here is the fact on which materialism has based its contention that thought and brain-action vary together; dealing with the physical plane only, as the materialist is dealing, they do vary together, and it is necessary to bring in forces from another plane, the astral, in order to show that thought is not the result of nervous action. If the brain be affected by drugs, or by disease, or by injury, the thought of the man to whom the brain belongs can no longer find its due expression on the physical plane. The materialist will also point out that if you have certain diseases, thought will be peculiarly affected. There is a rare disease, aphasia, which destroys a particular part of the tissue of the brain, near the ear, and is accompanied by a total loss of memory so far as words are concerned; if you ask a person who is suffering from this disease a question, he cannot answer you; if you ask him his name, he will give you no reply; but if you speak his name he will show recognition of it, if you read him some statement he will signify assent or dissent; he is able to think but unable to speak. It seems as though the part of the brain that has been eaten away were connected with the physical memory of words, so that with the loss of that the man loses on the physical plane the memory of words and is rendered dumb, while he retains the power of thought and can

agree or disagree with any proposition made. The materialistic argument at once breaks down, of course, when the man is set free from his imperfect instrument; he is then able to manifest his powers, though he is again crippled when reduced once more to physical expression. The importance of this as regards our present enquiry lies not in the validity or invalidity of the materialistic position, but in the fact that the man is limited in his expression on the physical plane by the capabilities of his physical instrument, and that this instrument is susceptible to physical agents; if these can injure it, they can also improve it—a consideration which we shall find to be of vital importance to us.

These nervous systems, like every part of the body, are built up of cells, small definite bodies with enclosing wall and contents, visible under the microscope, and modified according to their various functions; these cells in their turn are made up of small molecules, and these again of atoms—the atoms of the chemist, each atom being his ultimate indivisible particle of a chemical element. These chemical atoms combine together in innumerable ways to form the gases, the liquids and the solids of the dense body. Each chemical atom is to the Theosophist a living thing, capable of leading its independent life, and each combination of such atoms into a more complex being is again a living thing; so each cell has a life of its own, and all these chemical atoms and molecules and cells are combined together into an organic whole, a body, to serve as vehicle of a loftier form of consciousness than any which they know in their separated lives. Now the particles of which these bodies are composed are constantly coming and going, these particles being aggregations of chemical atoms too minute to be visible to the naked eye, though many of them are visible under the microscope. If a little blood be put under the microscope we see moving in it a number of living bodies, the white and red corpuscles, the white being closely similar in structure and activity to ordinary amœbæ; in connection with many diseases microbes are found, bacilli of various kinds, and scientists tell us that we have in our bodies friendly and unfriendly microbes, some that injure us and others that pounce upon and devour deleterious intruders and effete matter. Some microbes come to us from without that ravage our bodies with disease, others that promote their health, and so these garments of

ours are continually changing their materials, which come and stay for awhile and go away, to form parts of other bodies—a continual change and interplay.

Now the vast majority of mankind know little and care less for these facts, and yet on them hinges the possibility of the purification of the dense body, thus rendering it a fitter vehicle for the indwelling of man. The ordinary person lets his body build itself up anyhow out of the materials supplied to it, without regard to their nature, caring only that they shall be palatable and agreeable to his desires, and not whether they be suitable or unsuitable to the making of a pure and noble dwelling for the self, the true man that liveth for evermore. He exercises no supervision over these particles as they come and go, selecting none, rejecting none, but letting everything build itself in as it lists, like a careless mason who should catch up any rubbish as material for his house, floating wool and hairs, mud, chips, sand, nails, offal, filth of any kind—the veriest jerry-builder is the ordinary man with his body. The purifying of the dense body will then consist in a process of deliberate selection of the particles permitted to compose it; the man will take into it in the way of food the purest constituents he can obtain, rejecting the impure and the gross; he knows that by natural change the particles built into it in the days of his careless living will gradually pass away, at least within seven years—though the process may be considerably hastened—and he resolves to build in no more that are unclean; as he increases the pure constituents he makes in his body an army of defenders, that destroy any foul particles that may fall upon it from without or enter it without his consent; and he guards it further by an active will that it shall be pure, which, acting magnetically, continually drives away from his vicinity all unclean creatures that would fain enter his body, and thus shields it from the inroads to which it is liable while living in an atmosphere impregnated with uncleannesses of every kind.

When a man thus resolves to purify the body and to make it into an instrument fit for the self to work with, he takes the first step towards the practice of Yoga—a step which must be taken in this or in some other life before he can seriously ask the question, “How can I learn to verify for myself the truths of Theosophy?” All personal verification of super-physical facts depends on the

complete subjection of the physical body to its owner, the man ; he has to do the verification, and he cannot do it while he is fast bound within the prison of the body, or while that body is impure. Even should he have brought over from better-disciplined lives partially-developed psychic faculties, which show themselves despite present unfavourable circumstances, the use of these will be hampered when he is in the physical body, if that body be impure ; it will dull or distort the exercise of the faculties when they play through it, and render their reports untrustworthy.

Let us suppose that a man deliberately chooses that he will have a pure body, and that he either takes advantage of the fact, that his body completely changes in seven years, or prefers the shorter and more difficult path of changing it more rapidly—in either case he will begin at once to select the materials from which the new clean body is to be built, and the question of diet will present itself. He will immediately begin to exclude from his food all kinds which will build into his body particles which are impure and polluting. He will strike off all alcohol, and every liquor which contains it, because that brings into his physical body microbes of the most impure and disgusting kinds, products of decomposition ; and these are not only disgusting in themselves, but they attract towards themselves—and therefore towards any body of which they form part—some of the most objectionable of the physically invisible inhabitants of the next plane. Drunkards who have lost their physical bodies, and can therefore no longer satisfy their hateful longing for intoxicants, hang round places where drink is taken, and round those who take it, endeavouring to push themselves into the bodies of people who are drinking and thus to share the low pleasure to which they surrender themselves. Women of refinement would shrink from their wines if they could see the loathly creatures who seek to partake in their enjoyment, and the close connection which they thus set up with beings of the most disgusting kind. Evil elementals also cluster round, the thoughts of drunkards clad in elemental essence, while the physical body attracts to itself from the surrounding atmosphere other gross particles given off from drunken and profligate bodies, and these also are built into it, coarsening and degrading it. If we look at people who are constantly engaged with

alcohol, in manufacturing or distributing spirits, wines, beers and other kinds of unclean liquors, we can see physically how their bodies have become gross and coarse. A brewer's man, a publican—to say nothing of persons in all ranks of society who drink to excess—these show fully what everyone who builds into his body any of these particles is doing in part and slowly; the more of these he builds in the coarser will his body become. And so with other articles of diet unfit for human consumption, flesh of mammals, birds, reptiles, and fish, with that of crustaceous creatures and molluscs who feed on carrion, food polluted with blood, unfit for Âryan lips—how should bodies made of such materials be refined, sensitive, delicately balanced and yet perfectly healthy, with the strength and fineness of tempered steel, such as the man needs for all the higher kinds of work? Those who build their bodies of such corrupt materials also attract elementals of a very foul kind, such as may be seen by a psychic hanging round any butcher's shop, and sucking into their round red mouths the effluvia rising from the bleeding carcasses and the pools of blood half-hidden with sawdust. Is it necessary again to add the practical lesson that may be learned by looking at the bodies of those living in such surroundings? See the slaughterman and the butcher, and judge if their bodies look like the fittest instruments for employment on high thoughts and lofty spiritual themes. Yet they are only the highly finished product of the forces that work proportionately in all bodies that feed on the impure viands they supply. True, no amount of attention paid to the physical body by the man will of itself give him spiritual life, but why should he hamper himself with an impure body? why should he allow his powers, whether great or small, to be limited, thwarted, dwarfed in their attempts to manifest by this needlessly imperfect instrument?

There is, however, one difficulty in our way that we cannot overlook; we may take a good deal of pains with the body and may resolutely refuse to befoul it, but we are living among people who are careless and who for the most part know nothing of these facts in nature. In a town like London, or indeed in any western town, we cannot walk through the streets without being offended at every turn, and the more we refine the body the more delicately acute do the physical senses become, and the more we must suffer in a

civilization so coarse and animal as is the present. Walking through the poorer and the business streets where there are beer-houses at every corner, we can scarcely ever escape the smell of drink, the effluvium from one drinking-place over-lapping that from the next—even reputedly respectable streets being thus poisoned. So again we have to pass slaughter-houses and butchers' shops, and to travel in trains and omnibuses with bodies reeking with flesh and alcohol. Of course one knows that when civilization is a little more advanced better arrangements will be made, and something will be gained when all these unclean things are gathered in special quarters where those can seek them who want them. But meanwhile particles from these places fall on our bodies, and we breathe them in with the air. But as the normally healthy body gives no soil in which disease-microbes can germinate, so the clean body offers no soil in which these impure particles can grow. Besides, as we have seen, there are armies of living creatures that are always at work keeping our blood pure, and these regiments of true life-guards will charge down upon any poisonous particles that come into the city of a pure body and will destroy them and cut them to pieces. For us it is to choose whether we will have in our blood these defenders of life, or whether we will people it with the pirates that plunder and slay the good. The more resolutely we refuse to put into the body anything that is unclean, the more shall we be fortified against attacks from without.

Reference has already been made to the automatism of the body, to the fact that it is a creature of habit, and I said that use could be made of this peculiarity. If the Theosophist says to some aspirant who would fain practise Yoga and win entrance to higher planes of being: "You must then begin at once to purify the body, and this must precede the attempt to practise any Yoga worthy of the name; for real Yoga is as dangerous to an impure and undisciplined body as a match to a cask of gunpowder;" if the Theosophist should thus speak, he would very probably be met with the answer that health would suffer if such a course were to be adopted. As a dry matter of fact the body does not very much care in the long run what you give it, provided that you give it something that will keep it in health; and it will accommodate itself in a short time to any form of pure and nutritious food that you choose

to adopt.* Just because it is an automatic creature, it will soon stop asking for things that are steadily withheld from it, and if you disregard its demands for the coarser and ranker kinds of food it will soon get into the habit of disliking them. Just as even a moderately natural palate will shrink with a sickening feeling of disgust from the decaying game and venison yclept "high," so a pure taste will revolt against all coarse foods. Suppose that a man has been feeding his body with various kinds of unclean things, his body will demand them imperiously, and he will be inclined to yield to it; but if he pays no attention to it, and goes his own way and not the way of the body, he will find, perhaps to his surprise, that his body will soon recognize its master and will accommodate itself to his orders; presently it will begin to prefer the things that he gives it, and will set up a liking for clean foods and a distaste for unclean. Habit can be used for help as well as for hindrance, and the body yields when it understands that you are the master and that you do not intend the purpose of your life to be interfered with by the mere instrument that is yours for use. The truth is that it is not the body which is chiefly in fault, but Kâma, the desire-nature. The adult body has got into the habit of demanding particular things, but if you notice a child, you will find that the child's body does not spontaneously make demands for the things on which adult bodies feast with coarse pleasure; the child's body, unless it has a very bad physical heredity, shrinks from meat and wine, but its elders force meat on it, and the father and mother give it sips of wine from their glasses at dessert, and bid it "be a little man," till the child by its own imitative faculty and by the compulsion of others is turned into evil ways. Then, of course, impure tastes are made, and perhaps old kâmic cravings are awakened which might have been starved out, and the body will gradually form the habit of demanding the things

* I am supposing a certain amount of common-sense and of very elementary physiological knowledge in the beginner, so that he shall give his body sufficient food of a *nutritious and assimilable* character. Starch, water and wood-fibre in the shape of potatoes and cabbages, or other watery vegetables, are not sufficient nutriment. A person ignorant of the constituents necessary for the support of the body should buy and use such a little book as Miss Pope's *Novel Dishes for Vegetarian Households*, a complete and trustworthy guide to vegetarian cookery. (Cloth, 8vo. Price 3s. 6d. The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.) He will have no more trouble as to pure food and health.

upon which it has been fed. Despite all this in the past, make the change, and as you get rid of the particles that crave these impurities you will feel your body altering its habits and revolting against the very smell of the things that it used to enjoy. The real difficulty in the way of the reformation lies in Kâma, not in the body. You do not want to do it; if you did you would do it. You say to yourself: "After all, perhaps it does not matter so much; I have no psychic faculties, I am not advanced enough for this to make any difference." You will never become advanced if you do not endeavour to live up to the highest that is within your reach—if you allow the desire-nature to interfere with your progress. You say, "How much I should like to possess astral vision, to travel in the astral body!" but when it comes to the point you prefer a "good" dinner. If the prize for giving up unclean food were a million pounds at the end of a year, how rapidly would difficulties disappear and ways be found for keeping the body alive without meat and wine! But when only the priceless treasures of the higher life are offered, the difficulties are insuperable. If men really desired what they pretend to desire, we should have much more rapid changes around us than we now see. But they make believe, and make believe so effectually that they deceive themselves into the idea that they are in earnest, and they come back life after life to live in the same unprogressive manner for thousands of years; and then in some particular life they wonder why they do not advance, and why somebody else has made such rapid progress in this one life while they make none. The man who is in earnest—not spasmodically but with steady persistence—can make what progress he chooses; while the man who is making believe will run round and round the mill-path for many a life to come.

Here, at any rate, in this purification of the body lies the preparation for all Yoga practice—not the whole preparation most certainly, but an essential part of it. Thus much must suffice as to the dense body, the lowest vehicle of consciousness.

(To be continued.)

ANNIE BESANT.

AN EPIDEMIC HALLUCINATION.

"HOLD the light, my love," said the professor. "Palliser, my dear young friend, be very careful! I implore you, be very careful. A unique specimen. Aha! if Kersteman were here!"

There was scientific rivalry between Professors Darcher and Kersteman.

The good professor rubbed his hands gleefully, and once more exhorted his daughter to hold the light. Its rays flickered upon the professor's pince-nez and his ruffled grey hair, upon the sunburnt face of the newly-returned traveller, Palliser, upon Palliser's betrothed, Miss Maisie Darcher, the professor's daughter, and upon the straight, smoothly-swathed figure of a mummy, which lay on the table in the big dimly-lighted hall of Professor Darcher's country house.

"Father," said Miss Maisie, tremulously, "if you don't mind, I'll go. I can't bear nasty things, it makes me quite ill to look at it."

"Pooh, pooh, my dear," said the professor. "Deeply interesting. Hold the light, dear, hold the light."

The soft rustling of the untwisting bandages continued. The professor stepped to the head of the table and assumed the tone of the lecturer.

"The discovery of this mummy by Frank Palliser," he began, "in a spot where I have no reason to believe that any such remains have hitherto——"

"By Jove! here's the top of the old fellow's head."

"Frank, I shall be perfectly ill in a minute. Father, I must go."

"Hold the light," cried the Spartan professor. "Hold the light. After your scientific and rationalistic training! Hold the light."

The light was shining upon a crown of thick glossy black

hair. The unswathing continued. First a broad smooth brow appeared and darkly fringed eyelids, then a heavily-moulded nose, smooth cheeks, a thin-lipped mouth, and a firm round chin; and so fold by fold a vast amount of finely woven cloth was removed, and the body lay clad in a loose, thin muslin robe upon the table. The smooth, shining shoulders, long slim arms and shapely feet were bare. It was the body of a woman in her first youth, fresh and smooth as though newly dead.

"Marvellous preservation," said the professor.

Maisie Darcher set down the light. Her pretty pink and white English face looked frightened.

"Horrible!" she said faintly. "Frank, why—why—did you bring it—bring her—here?"

Palliser did not answer. He was looking at the body. He bent down and laid his hand over the heart. He tried to bend the stiff arm; it was hard as iron and cold as ice. He felt the brow, removed his hand from thence to the heart, touched the brow again, and showed symptoms of excitement.

"Professor," he cried, "feel this woman's heart. It is still. Try to move the arm; you can't do it without breaking the bone. It is cold as marble. Try the heart again. Now feel the brow."

The professor obeyed.

"If it were not scientifically impossible," he said slowly, "and therefore a manifest hallucination, I should say that—that——"

"That heart and brow were warm—in comparison with the rest of the body."

"You feel it, too? An interesting case of collective hallucination. Very curious."

"Collective hallucination be hanged!" said Palliser, forgetting the respect due to a prospective father-in-law, who was also a scientific luminary. "This woman is alive."

"Impossible!" cried the professor. "Manifestly absurd! You told me this mummy was discovered in an old grave in Yucatan, that it is of no race of which definite historic record exists, that——"

"She is alive. Will you try?"

"I," said the professor with dignity, "will permit you to try any wild and unscientific experiment you please. You have no reputa-

tion worth mentioning—scientifically, I mean, of course. You can try. I will record your experiments and remain neutral.”

Maisie caught her lover’s arm.

“No,” she cried, her voice vibrating with terror, “no. Don’t do it, Frank. If you love me, don’t bring this woman back to life.”

Oddly enough, it was not the marvel of the thing that appeared to frighten the girl, but the dread of the living woman.

“Maisie dear, I tell you she is alive. It would be murder to leave her like this.”

“It would not be murder. Frank, if you love me, don’t!”

“Maisie,” cried the amazed professor, “you must be mad. If this is as Frank asserts, think of the value of the discovery from a scientific point of view. Bless my soul! this woman must have lived before the pyramids were built in Egypt. The formation of her skull would indicate some degree of intelligence. We may learn—heaven knows what we may learn! Proceed, Palliser, proceed. Never mind this unscientific and hysterical girl—proceed.”

Maisie fled sobbing from the hall. Palliser hesitated, looking dubiously after her. Finally, urged by the professor, he bent over the stiff form. He first carefully forced the rigid jaws apart, and drew the tongue, which had been rolled backwards, into the normal position. He then commenced a lengthy series of efforts to restore animation in the apparent corpse.

After working steadily through the night their exertions were rewarded. The bosom heaved—the eyelids quivered—the long slim limbs were stirred as though by an electric current. Suddenly the woman flung out her arms, and began to struggle horribly as though in a fit.

“Ghastly,” cried Palliser. “She will die in convulsions. The very conditions of life and air may have changed.”

As he spoke the convulsions ceased. The lips grew vividly scarlet, the cheeks flushed, the eyes opened—curiously clear blue eyes, shining from the brown face.

The woman sat up, passed her hand over her brow, and stared at them. She exhibited no fear; her eyes rather held a greater power and knowledge than their own. But she looked surprised.

She slowly slid from the table, and stood erect and composed in the dim light of dawn. Then she turned to Palliser and spoke.

Her voice was agreeable, slow, full, and with many shades of intonation. Her language was totally incomprehensible. Palliser strove to explain this to her by signs. Her composure remained unshaken. She watched the professor for a few minutes—she looked at Palliser reflectively—and finally turned her gaze from him to the doorway.

Maisie was peeping in. She saw the tall figure of the woman shining in the grey light, and gave a cry. The odd blue eyes rested on her as though with an idle question which passed into a strange look of recognition.

The woman walked with smooth, swinging steps down the hall, laid her long arms round the girl, and approached her face to hers. Maisie gave a shriek—a scream such as a trapped animal gives when it sees the hunter approach. Then—and as he heard it Palliser gave an irrepressible shiver—the woman laughed.

Her action was tender, but her laugh might have risen straight from hell, from the lips of devils!

She drew her prisoner closer to her breast, she set her scarlet lips to those of the young girl, and kissed her.

Then she released her gently, and turned very politely to the professor, in whom she evidently recognized her host. She took his hand, smiling gently, and carried it to her heart, then leaving her hand in his, she turned to the door, appearing to submit gracefully to his guidance.

The professor held her hand awkwardly, as though he had discovered a new kind of fossil, and did not know what to do with his discovery. He led his guest out, and shot an agonized whisper at Palliser.

"Let me entreat you," he said in tones of alarm, "to devise some means of keeping this from Kersteman till we have arrived at some reliable data concerning this—this lady. Her manners are irregular. I am glad she was less effusive to us than to Maisie—very glad. Pray accompany us."

"I can't, professor," said Palliser hurriedly, "I can't. Maisie has fainted."

"You do not expect the public at large to credit this," said the local doctor to Palliser, "You are aware that Professor Kersteman

states the case to be the most remarkable instance of collective hallucination he has yet met, and says that your mysterious lady has no objective reality."

"By Jove!" said Palliser. "Hasn't she? I wish to heaven she hadn't."

It was six weeks since the mysterious resuscitation of the strange woman, and the doctor who had been called in to attend Miss Darcher for nervous depression and general weakness was talking to Palliser in the library.

"I wish I'd never brought the creature here. I wish I'd held my tongue and let her sleep till doomsday."

"Why?"

"In the first place, Maisie hasn't been well since she was frightened by the woman."

"In the second?"

"Well, she's a most undesirable inmate of the house. She has by some mysterious means of her own become able to understand our language, and even to speak it, though imperfectly. Then she performs all kinds of uncanny tricks and cantrips, and frightens the servants out of their wits. She appears to have a schoolboy's love of teasing, and the malice and ingenuity of a devil. She has made the professor pledge his scientific reputation to having witnessed things which I'll swear never took place—for I was there. She made him and Professor Meiklehaddie believe they saw phenomena which were scientifically impossible. Their evidence is diametrically opposed, and each asserts the other to be in error. The whole scientific world is howling at them in consequence.

"She expressed herself in the most astounding manner to the vicar, proposed a sort of trial of strength between her god and his, and finally insinuated that he was ignorant of the mysteries of his faith. Of course her advent has made a great sensation in Beechshire. The house is besieged all day by miracle hunters. There are half a dozen of them here now."

He rose and glanced from the window.

"They are out there on the lawn. Lady Dunidie and her sister, Mrs. Maclachlan and her daughters and two others. Come out and test the collective hallucination theory for yourself. Maisie is there too."

The doctor rose and followed him.

The hallucination sat on the lawn, in the centre of an admiring company. She was indubitably handsome. Her lips were scarlet, her cheeks glowed. The atmosphere of redundant life about her was almost oppressive.

She looked at the doctor carelessly, and bent her head in acknowledgment of Palliser's introduction. She laid her hand on Maisie's shoulder, and slowly stroked her arm. The girl shrank and shivered; she was looking very ill—her face was grey, her lips were bloodless.

The stranger wore a curious air of insolent power. She sat staring rather contemptuously at the professor's guests.

When they entreated her to show them some of the marvels she was reputed to perform, she at first shook her head, as though unable to understand, and then, with a malicious little laugh, refused point-blank, regarding them with an obvious delight in their disappointment.

There was a rural entertainment of some kind being held in a field two hundred yards below the professor's house. A band was playing Grieg's weird goblin dance from "Peer Gynt." The woman listened to the strains floating into the garden, and rose abruptly with a little mocking laugh.

She began to move slowly in time to the music. The dance was at first a smooth, swinging motion, but soon grew quicker and quicker. At length it reached a terrific speed. Faster and faster, more and more wildly, the white figure sprang and leaped and rocked. The strains of the band were quickening towards their close. The woman whirled like one possessed, the hair blew out like a cloud round the supple swinging form. The people stared at her with a gradually dawning sense of horror. The dance was terrible, devilish. At the height of the speed there sounded a shriek from Maisie Darcher.

"Frank! it's horrible—horrible! She's not alone! don't you see? She's not alone."

The words, spoken with a shrill, delirious scream, thrilled the auditors with an inexplicable sense of some ghastly presence. Palliser sprang to Maisie's side, and caught her in his arms. Two girls went into hysterics, one fell to the ground in a species of fit.

The "Peer Gynt" music ended with the crash of the cymbals, as the goblin crew vanish, and the dancer ceased to leap and gyrate.

Maisie was carried into the house raving, sobbing and shaking. Palliser and the doctor accompanied her. The girl was taken to her bed, and the doctor administered an opiate. He then withdrew to talk matters over.

"What do you think of this?" said Palliser eagerly. "Isn't it——"

"Ghastly? Yes, it is."

"What did she mean by 'she's not alone'?"

"I don't *know* what she meant, and don't mention what I tell you. But when Miss Darcher screamed I almost thought that that woman, or devil, or whatever she is, had a partner. I am going to sit up with Miss Darcher to-night."

"Why? Is she in danger?"

"Not in immediate danger," said the doctor gravely. "But her condition is rather critical."

He rose as he spoke, and went to his patient's room. The next morning he sought Palliser.

"Palliser," he said seriously, "I have, with the professor's permission, sent for a hospital nurse to attend Miss Darcher."

"Is she worse?"

"Weaker. She's asleep now. She slept until one in the morning, and then woke in raving delirium. Mind you, I *call* it raving delirium, but it was more the state of a woman brought face to face with a deadly peril that menaced her life—peril that moreover took a shape ghastly and revolting to the last degree. She swore in point of fact that that woman, and *something else*, had entered her room and were sucking her life, and she is this morning exhausted as though from loss of blood."

"Good heavens! Are you mad?"

"I am stating facts. I don't explain them. Listen to me. Will you and the nurse sit up with Miss Darcher to-night? I am going to sit at the end of the room with my camera. The sensitized plates may show what our eyes cannot detect."

Maisie Darcher dozed throughout the day. The mysterious stranger came twice to her room to inquire after her.

That night the patient lay asleep. The nurse sat beside her,

and Palliser at the foot of the bed. The room was lighted with electric light. The stable clock struck one, and the patient rose with a shriek. The nurse sprang up and strove to soothe her, but the unhappy girl shrieked and raved, convulsed with terror. The drops stood on her brow, her eyes were strained and wild. At length she sank back exhausted, her lips muttering brokenly, her body twitching; she lay in a semi-conscious condition, panting hoarsely, a little stream of blood trickling from her parted lips.

Palliser heard the camera click. Maisie grew gradually quieter and finally fell into the sleep of utter prostration. The doctor stepped to the bedside, felt her pulse, and shook his head.

"What do you think?" asked Palliser breathlessly.

"I think this is a bad business," responded the doctor. "I also think I will develope this plate."

The doctor developed the plate. When he had done so he came to Palliser, holding it in his hand. Palliser rose.

"Well?"

"Have you got any brandy about?" said the doctor, rather huskily.

"Why?"

"Because I've had a bit of a shock; and I think I'll imbibe some Dutch courage."

"You don't mean that there is anything on those plates?"

"Give me the brandy," said the doctor angrily. "Perhaps you had better have some, too. I am going to show you this plate before I smash it."

He drank the brandy, and his hand shook; then he laid the plate on the table.

"Look!" he said. "Not alone!"

Palliser looked and recoiled. The figure of the woman stood out clearly, with every foul thought of her soul laid bare—vileness and sensuality personified. Her eyes were full of cruelty, her thin mouth was hungry for the life of her victim. The soul of the vampire was manifested to the shuddering sight; but what was it that stood behind her? That which leered and mouthed behind her was indescribable. Words could not picture it, and even if they could the ghastly foulness were better left unportrayed, lest it should poison the mental sight. For a few seconds only the two

men stared together at the horror revealed by the camera; then Palliser sent the plate crashing to the hearth, to shiver into a thousand pieces, sat down, and gasped.

"What shall we do—what *can* we do?" said the doctor. "Yet if we do nothing Miss Darcher will surely die."

"She shall live," said Palliser between his teeth, "if I have to strangle that fiend with my own hands."

"Steady," said the practical man of medicine. "In the first place, that's murder. Two wrongs never made a right yet, and are not going to begin to do so to please you or save Miss Darcher. In the second place, where's the use? The two figures that appear there didn't enter that room in bodily form. You can't do more than wring her neck. You can't touch *that*."

"Can anyone touch it?"

"I don't know; you can't, and the professor can't. If you kill the woman's body you may add to her power for all I know. I never realized the risk involved in hanging a man till now. We are children playing with tools we don't understand."

"Then are we helpless?"

"Apparently."

"Do you think," said Palliser feebly, "that the vicar——"

"No, I don't. You can try if you like."

"I will get the professor to ask him to dinner and tell him the whole business."

"Very well. Miss Darcher will not stand many more nights such as last night."

Palliser groaned. He spent the day in the fruitless framing and rejecting of projects, until, towards sunset, a curious thing befell which cheered him, though he told himself he was unreasonably reassured thereby.

He was seated alone in the library. Whether he fell asleep exhausted from anxiety and lack of rest he could not tell. It appeared to him that the library and his surroundings had vanished, and he stood on a broad, sun-baked plain. At his feet lay Maisie, with a death-like face. She was bound hand and foot, and her eyes besought him to undo the bonds. He set his strength to perform the task, but in vain. The knots resisted his efforts, and Maisie moaned and sobbed.

As he bent over her in despair, it appeared to him that there sounded a beat and whirr as of tiny wings, and lo! a little brown singing-bird, that hovered above the bound figure. As the bird's wings beat the air, the bonds began to fall from Maisie's wrists. When the last knot gave way, Palliser saw what he had not before noticed—the bird was not free, but was held by a thin wire, whether of gold or light only he had not time to see ere it was gone.

As he marvelled, he became aware of someone standing beside him, to whom, as in a dream, he spoke his thought.

"Why could not I set her free, when a thing so small could do it so easily?"

The figure beside him laughed. "A thing so small," said a voice strangely familiar. "So great, rather! You saw the messenger—you did not trace back the chain that held it. But do not despise the brown singing-bird, even though you cannot see the chain—much less the hand that holds it."

As the voice ceased to speak, Palliser became aware of the professor's library, and Maisie moaning in her sleep in the room overhead. But the dream or vision consoled him, for it seemed like a promise of help from some unknown power.

He met the doctor on the terrace after dinner. The dusk evening was lit by a fair half-moon gradually waxing. The library windows were open. The professor dined at eight; it was then half-past nine. Professors Darcher and Meiklehaddie and the vicar sat at the end of the terrace; with them the woman of that long-dead race, her white dress gleaming ghost-like through the dusk.

Palliser looked despairingly at the doctor.

"Have you thought of any means of saving her?"

"I have telegraphed for Hetherington, the hypnotist, and for my friend Clutterbuck, who makes a study of these things. I thought there was an off-chance he might help us. There is no other help in the world, of which I know."

"She will die!" cried Palliser. "If only I had not brought the accursed thing here! If I had held my tongue! Vigors, if Maisie dies, I shall kill that woman—murder or no murder. It will be some satisfaction to me, at any rate."

Through the sweet-scented dusk of the summer night there

came a long-drawn musical sound—like the wail of a violin. Palliser started.

“What’s that?” he cried.

“An itinerant musician,” said the doctor. “Your nerves are out of gear. I don’t wonder at it.”

The musician emerged into the moonlight-silvered space, three yards from them. It was a boy. He appeared to be no more than thirteen or fourteen years of age. His head was bare, and so were his feet. His garments were ragged and travel-worn. His head was clothed with a profusion of soft brown hair, hanging loosely on the shoulders, and parted down the middle. The face was pale, the eyes were of a clear grey hue. In his hand he carried a violin.

“We don’t want any music,” said Palliser. “You can go. A lady is ill here; you will disturb her.”

The boy turned his eyes on the face of the speaker. They were as clear, innocent and holy as those of which inspired artists have dreamed as shining from the face of the child Christ.

“Let me play,” he said gently. “I will not disturb the lady who is ill.”

“It is a night of madness,” said Vigors. “We are all mad or enchanted. Let him play, Palliser.”

Palliser took a step towards the musician, and gazed at him.

Suddenly from the boy’s eyes there gleamed a marvellous look; a light of wisdom and knowledge that awed the gazer. It faded—the eyes were those of a pure child once more. But in that moment Palliser remembered his dream.

“You saw the messenger”—“Do not despise the brown singing-bird”—the two phrases rang through his brain. What if this child were indeed an instrument in the hand of some higher power?

“Play,” he said at length.

“Thank you,” said the musician gravely and quietly. “I think you are wise.”

As he spoke he approached the group.

“Professor,” said the doctor, “we are going to try the effect of this lad’s music in soothing Miss Darcher’s nerves.”

Palliser clenched his hands, for he saw a faint cruel smile curve the thin red lips. They seemed to him to be wet with the blood of

the woman he loved. The musician drew the bow across the strings. He was evidently master of his instrument. He played very softly and sweetly—ended with a few long tender notes, and stood quietly, with the violin in one hand, the bow in the other, his head drooping. He seemed as though passively waiting. The woman suddenly raised herself; she sat erect, gripping the arms of the chair. Her eyes were fixed, not on the boy, but upon something—someone—behind or beyond him. She was like a snake about to strike. Palliser felt a thrill of excitement; it was like watching a combat between two opposing forces—the prize, Maisie's life. And yet there appeared to him to be an awful likeness between the two; the kinship that might subsist between an angel sunk in hell, and one rejoicing in Paradise. The doctor was watching too. The professor was gently bored. The vicar was beating time to an imaginary strain, smiling.

The musician suddenly drew himself up, threw back his head, and fixed his eyes on those of the woman. Palliser started, for the face had strangely changed—lit as though by a spark from a mightier soul. The bow was once more drawn across the strings with a sweep.

The violin seemed to be possessed; the sound that proceeded from it was like no earthly sound that entered into Palliser's experience. The strings shivered under it, and Palliser turned faint and giddy as the sound continued; it seemed to him that it did not proceed from the violin, but whence it came he could not tell, nor what it resembled. Was it the resonant chant of a strong angel, crying from the darkening heavens—or the blast of the trumpet calling the sea to give up the dead that were in it? He knew that the woman had risen—"stiff as a viper frozen"—her blue eyes flaming with rage, terror and despair. He felt the doctor clutch his arm, he saw his face gleaming through the dusk—white and set like a waxen mask—his eyes were fixed on the combat. Palliser thought he saw behind the woman the ghastly presence that had appeared on the broken plate. The sound filled his bursting brain till the strain became a physical agony, and the air seemed to throb and pulsate round him.

Suddenly the stiff figure writhed; the long smooth arms were tossed above the head, and a muffled beast-like yell mingled with the awful sound. It seemed to Palliser to be accompanied by a strange

rushing shivering noise. The dim twilight appeared to burst into a sheaf of twisting many-coloured flames, and he knew no more. When his sight returned, he was conscious of the moonlight, of the terrace, of a mist of white startled faces, and a heap of finely-woven muslin, with a faint aromatic odour about it, lying on the terrace. Woman and musician had alike disappeared.

Professor Kersteman contributed a specially brilliant and conclusive article to the *Rostrum* on the singular case of epidemic hallucination in Beechshire.

The public generally approved his acumen very highly. Beechshire is rather ashamed of its epidemic, and is on the whole inclined to accept the professor's lucid and logical argument.

Professors Darcher and Meiklehaddie, and Dr. Vigors are reticent on the subject. The vicar thinks that Satan was the offender. But Mr. Palliser has taken some trouble to persuade his wife—formerly Miss Darcher—of the soundness of the *Rostrum's* argument, and has finally succeeded in convincing her of the part played in psychology by “Epidemic Hallucination.”

IVY HOOPER.

DEVACHAN.

IN the introduction to the Manual recently issued on *The Astral Plane*, I remarked that "a good deal of information on the subject of this realm of nature is to be found scattered here and there in our books, but there is not, so far as I am aware, any single volume to which one can turn for a complete summary of the facts at present known to us about this interesting region." It seems evident that this remark applies with even greater force to the plane next above the astral—that of Devachan or Sukhâvatî. There is indeed a most instructive chapter on the subject in that indispensable textbook of every Theosophic student, Mr. Sinnett's *Esoteric Buddhism*; but though nothing which we have since learnt has in any way contradicted the lucid exposition of the devachanic state there given, it is nevertheless true that such investigations as we have been able to make during the thirteen years which have elapsed since it was written have placed us in possession of a considerable body of additional information as to details. It will be readily understood that there are many minor points about which Mr. Sinnett could not venture to trouble his Adept correspondent, which are nevertheless of the greatest interest to humanity, since by far the greater part of its existence is passed upon the plane under consideration—a plane which is in fact the true and permanent home of the reincarnating Ego, each descent into incarnation being merely a short though all-important episode in its career. The object of these articles then is to present a summary of the facts about Devachan at present known to us; and, as previously in the case of the astral plane, I am requested by our investigators to say that, while they deprecate the ascription of anything like authority to their statements, they have felt it due to their fellow-students to take every precaution in their power to ensure accuracy. Indeed, I may say that in this case also "no fact, old or new, has been admitted to this treatise unless it has been confirmed by the testimony of at least two

independent trained investigators among ourselves, and has also been passed as correct by older students whose knowledge on these points is necessarily much greater than ours. It is hoped therefore that this account, though it cannot be considered as complete, may yet be found reliable as far as it goes."

I will not here reproduce the remarks made in that paper as to the absolute necessity, to the student of Occultism, of a definite realization of the fact that nature is divided into various great planes, each with its own matter of different degrees of density and each interpenetrating those below it—though these observations are quite as applicable to the study of the devachanic plane as to the astral: I will simply refer the enquirer on that matter to the introduction to Theosophical Manual No. V., and recapitulate here only so far as to remind the reader that Devachan is the third of the five great planes with which humanity is at present concerned, having below it the astral and the physical, and above it the samâdhic (sometimes, though perhaps less appropriately, called the sushuptic) and the nirvânic. As just now remarked, it is the plane upon which man, unless entirely undeveloped, spends by far the greater part of his time during the process of evolution; for the proportion of the physical life to the devachanic is rarely greater than one in twenty, and in the case of fairly good people would frequently fall as low as one in forty. It is therefore well worth our while to devote to its study such time and care as may be necessary to acquire as thorough a comprehension of it as is possible for us while encased in the physical body. Unfortunately there are practically insuperable difficulties in the way of any attempt to put the facts of this third plane of nature into language—and not unnaturally, for we often find words insufficient to express our ideas and feelings even on this lowest plane. Readers of *The Astral Plane* will remember what was there stated as to the impossibility of conveying any adequate conception of the marvels of that region to those whose experience had not as yet transcended the physical world; one can but say that every observation there made to that effect applies with tenfold force to the effort which is before us in this sequel to that treatise. Not only is the matter which we must endeavour to describe much further removed than is astral matter from that to which we are accustomed, but the consciousness of that plane is so

immensely wider than anything we can imagine down here, and its very conditions so entirely different, that when called upon to translate it all into mere ordinary words the explorer feels himself utterly at a loss, and can only trust that the intuition of his readers will supplement the inevitable imperfections of his description. To take one only out of many possible examples, it would seem as though in Devachan space and time were non-existent, for events which here take place in succession and at widely-separated places, appear there to be occurring simultaneously and at the same point. That at least is the effect produced on the consciousness of the Ego, though there are circumstances which favour the supposition that absolute simultaneity is the attribute of a still higher plane, and that the sensation of it in Devachan is simply the result of a succession so rapid that the infinitesimally minute spaces of time are indistinguishable, just as, in the well-known optical experiment of whirling round a stick the end of which is red-hot, the eye receives the impression of a continuous ring of fire if the stick be whirled more than ten times a second ; not because a continuous ring really exists, but because the average human eye is incapable of distinguishing as separate similar impressions which follow one another at intervals of less than the tenth part of a second. However that may be, the reader will readily comprehend that in the endeavour to describe a condition of existence so totally unlike that of physical life as is the one which we have to consider, it will be impossible to avoid saying many things that are partly unintelligible and will seem wholly incredible to those who have not personally experienced the devachanic life. That this should be so is, as I have said, quite inevitable, so readers who find themselves unable to accept the report of our investigators must simply wait for a more satisfactory account of Devachan until they are able to examine it for themselves : I can only repeat the assurance that all reasonable precautions have been taken to ensure accuracy.

The general arrangement of the *Astral Plane* Manual will as far as possible be followed in this paper also, so that those who wish to do so will be able to compare the two planes stage by stage. The heading "Scenery" would however be inappropriate to Devachan, as will be seen later ; we will therefore substitute for it

GENERAL CHARACTERISTICS.

Perhaps the least unsatisfactory method of approaching this exceedingly difficult subject will be to plunge *in medias res* and make the attempt (foredoomed to failure though it be) to depict what a pupil sees when first the devachanic plane opens before him. I use the word pupil advisedly, for unless a man stand in that relation to a qualified Master, there is but little likelihood of his being able to pass in full consciousness into that glorious land of bliss, and return to earth with clear remembrance of that which he has seen there. Thence no accommodating "spirit" ever comes to utter cheap platitudes through the mouth of the professional medium; thither no ordinary clairvoyant ever rises, though sometimes the best and purest have entered it when in deepest trance they slipped from the control of their mesmerizers—yet even then they have rarely brought back more than a faint recollection of an intense but indescribable bliss, generally deeply coloured by their personal religious convictions. When once the departed Ego, withdrawing into himself after what we call death, has reached that plane, neither the yearning thoughts of his sorrowing friends nor the allurements of the spiritualistic circle can ever draw him back into communion with the physical earth until all the spiritual forces he has set in motion in his recent life have worked themselves out to the full, and he once more stands ready to take upon himself new robes of flesh. Nor, even if he could so return, would his account of his experiences give any true idea of the plane, for, as will presently be seen, it is only those who can enter it in full waking consciousness who are able to move freely about and drink in all the wondrous glory and beauty which Devachan has to show. But all this will be more fully explained later, when we come to deal with the inhabitants of this celestial realm.

In an early letter from an eminent occultist the following beautiful passage was given as a quotation from memory, though I have never been able to discover whence it was taken :—

"Our Lord BUDDHA says : Many thousand myriads of systems of worlds beyond this is a region of bliss called Sukhâvatî. This region is encircled within seven rows of railings, seven rows of vast curtains, seven rows of waving trees. This holy abode of the

Arhats is governed by the Tathâgatas and is possessed by the Bodhisattvas. It has seven precious lakes, in the midst of which flow crystalline waters having seven and yet one distinctive properties and qualities. This, O Sâriputra, is the Devachan. Its divine udambara flower casts a root in the shadow of every earth, and blossoms for all those who reach it. Those born in this blessed region—who have crossed the golden bridge and reached the seven golden mountains—they are truly felicitous; there is no more grief or sorrow in that cycle for them."

Veiled though they be under the gorgeous imagery of the Orient, we may easily trace in this passage some of the leading characteristics which have appeared most prominently in the accounts of our own modern investigators. The "seven golden mountains" can be but the seven subdivisions of the devachanic plane, separated from one another by barriers impalpable, yet real and effective there as "seven rows of railings, seven rows of vast curtains, seven rows of waving trees" might be here: the seven kinds of crystalline water, having each its distinctive properties and qualities, represent the different powers and conditions of mind belonging to them respectively, while the one quality which they all have in common is that of ensuring to those residing upon them the utmost intensity of bliss which they are capable of experiencing. Its flower indeed "casts a root in the shadow of every earth," for from every world man enters the corresponding Devachan, and happiness such as no tongue may tell is the blossom which burgeons forth for all who so live as to fit themselves to attain it. For they have "crossed the golden bridge" over the stream which divides this realm from Kâmaloka; for them the struggle between the higher and the lower is over, and for them, therefore, is "no more grief or sorrow in that cycle," until once more the Ego puts himself forth into incarnation, and the celestial world is again left for a time behind.

This intensity of bliss is the first great idea which must form a background to all our conceptions of Devachan. It is not only that we are dealing with a world in which, by its very constitution, evil and sorrow are impossible; it is not only a world in which every creature is happy: the facts of the case go far beyond all that. It is a world in which every being must, from the very fact of his

presence there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire. How this can be so we must endeavour to make clear later on; the point to be emphasized for the moment is that this radiant sense not only of the welcome absence of all evil and discord, but of the insistent, overwhelming presence of universal joy, is the first and most striking sensation experienced by him who enters upon the devachanic plane. And it never leaves him so long as he remains there; whatever work he may be doing, whatever still higher possibilities of spiritual exaltation may arise before him as he learns more of the capabilities of this new world in which he finds himself, the strange indescribable feeling of inexpressible delight in mere existence in such a realm underlies all else—this enjoyment of the abounding joy of others is ever present with him. Nothing on earth is like it, nothing can image it; if one could suppose the bounding life of childhood carried up into our spiritual experience and then intensified many thousand-fold, perhaps some faint shadow of an idea of it might be suggested; yet even such a simile falls miserably short of that which lies beyond all words—the tremendous spiritual vitality of the devachanic plane.

One way in which this intense vitality manifests itself is the extreme rapidity of vibration of all particles and atoms of devachanic matter. As a theoretical proposition we are all aware that even here on the physical plane no particle of matter, though forming part of the densest of solid bodies, is ever for a moment at rest; nevertheless when by the opening of astral vision this becomes for us no longer a mere theory of the scientists, but an actual and ever-present fact, we realize the universality of life in a manner and to an extent that was quite impossible before; our mental horizon widens out and we begin even already to have glimpses of possibilities in nature which to those who cannot yet see must appear the wildest of dreams. If this be the effect of acquiring the mere astral vision, and applying it to dense physical matter, try to imagine the result produced on the mind of the observer when, having left this lower plane behind and thoroughly studied the far more vivid life and infinitely more rapid vibrations of Kâmaloka, he finds a new and transcendent sense opening within him, which unfolds to his enraptured gaze yet another and

a higher world, whose vibrations are as much quicker than those of our physical plane as vibrations of light are than those of sound—where the omnipresent life which pulsates ceaselessly around and within him is of a different order altogether, is as it were raised to an enormously higher power. And the very sense itself, by which he is enabled to cognize all this, is not the least of the marvels of this celestial world; no longer does he hear and see and feel by separate and limited organs, as he does down here, nor has he even the immensely extended capacity of sight and hearing which he possessed on the astral plane; instead of these he feels within him a strange new power which is not any of them, and yet includes them all and much more—a power which enables him the moment any person or thing comes before him not only to see it and feel it and hear it, but to know all about it instantly inside and out, its causes, its effects, and its possibilities, so far at least as that plane and all below it are concerned. He finds that for him to think is to realize; there is never any doubt, hesitation, or delay, about this direct action of the higher sense. If he thinks of a place, he is there; if of a friend, that friend is before him. No longer can misunderstandings arise, no longer can he be deceived or misled by any outward appearances, for every thought and feeling of his friend lies open as a book before him on that plane. And if he is fortunate enough to have among his friends another whose higher sense is opened, their intercourse is perfect beyond all earthly conception. For them distance and separation do not exist; their feelings are no longer hidden or at best but half expressed by clumsy words; question and answer are unnecessary, for the thought-pictures are read as they are formed, and the interchange of ideas is as rapid as is their flashing into existence in the mind. All knowledge is theirs for the searching—all, that is, which does not transcend even this lofty plane; the past of the world is as open to them as the present; the âkâshic records are ever at their disposal, and history, whether ancient or modern, unfolds itself before their eyes at their will. No longer are they at the mercy of the historian, who may be ill-informed and must be more or less partial; they can study for themselves any incident in which they are interested, with the absolute certainty of seeing “the truth, the whole truth, and nothing but the truth.” If they are able to stand upon the higher or arûpa levels of the plane the long line of their

past lives unrolls itself before them like a scroll ; they see the karmic causes which have made them what they are ; they see what Karma still lies in front to be worked out before "the long sad count is closed," and thus they realize with unerring certainty their exact place in evolution. If it be asked whether they can see the future clearly as the past, the answer must be in the negative, for though prevision is to a great extent possible to them, yet it is not perfect, because wherever in the web of destiny the hand of the developed man comes in, his powerful will may introduce new threads, and change the pattern of the life to come. The course of the ordinary undeveloped man, who has practically no will of his own worth speaking of, may often be foreseen clearly enough, but when the Ego boldly takes his future into his own hands, exact prevision becomes impossible.

The first impressions, then, of the pupil who enters the devachanic plane in full consciousness will probably be those of intense bliss, indescribable vitality, and enormously increased power. What he sees when he makes use of his new sense to examine his surroundings will be our next subject of consideration.

C. W. LEADBEATER.

(To be continued.)

MADAME GUYON AND THE QUIETISTS.

THE sympathetic and instructive sketches of Fénelon and Madame Guyon given us by Mr. Cuffe in the last two numbers of LUCIFER have (if I may say so without offence) notwithstanding their beauty one serious defect, common enough in its way—that the author before commencing his work has not defined his terms. If I ask permission to put a view somewhat more theologically accurate before our readers, it is because I am aware on the one hand that the error into which he falls is a common one within the circle of the Theosophical Society as well as outside it; and, on the other, that the point involved is one which, though hard to explain to the ordinary mind, happens to be a very simple and not unimportant one to the Occultist.

The “union of the soul with God” is the object of mystical theology in all ages, and the marks of what Mr. Cuffe rightly calls a “healthy” mysticism are in no way peculiar to Madame Guyon, or to the thousands of souls beside her who were at that time following the same upward path. The Quietist was not, as seems so often to be imagined, one who defended the Higher Life amongst a crowd who knew nothing of it. On the contrary, his distinction is that in aiming at an exaggerated unselfishness (there *is* such a thing, strange as the expression may seem), he had taken a fatal turn *out of* the way; and what that turn was can be said here in two words: he had changed his prayer from aspiration towards the Higher Self to the mere sitting for development as a medium—a blank thinking of nothing, wishing for nothing, hoping for nothing; believing that in this state of “annihilation” God would work in him His will. The beginning of this was what seemed to be, and doubtless was, the purest and most generous desire to give up self entirely and live only to God; and how such a beginning came to such an ending is worth our consideration, for the danger now is the same as it was two

hundred years ago ; and now, as then, it threatens most the highest souls. It is, in truth, the Dweller on the Threshold of the higher spiritual life.

First, in order to clear the way, we must premise that in discussing Quietism we cannot, strictly speaking, include Fénelon and Madame Guyon at all. They belong to a later time ; and their position, known as Semi-Quietism, was but an attempt to keep all they could of the lovely dream without falling into what had already been recognized as its evil results : their condemnation simply the judgment that they had failed—a judgment which no Occultist will, I think, dispute. To know Quietism we must go further back.

The earlier part of the seventeenth century was a time of great activity in the spiritual life, especially amongst those who are known as the Contemplative Orders. In the previous century St. Teresa had stirred up the religious world to its depths. Herself a woman of the superabundant—one might say volcanic—energy at which we have lately wondered in our own H. P. B., but with far more favourable surroundings, she and the great men who gathered about her, St. Peter of Alcantara, St. John of the Cross, and some of the Jesuits, then at their fullest bloom of learning and holiness, had put new power into the old traditions of the mystic life which had been faithfully preserved from the earliest times in the heart of the great Benedictine order. The general line of the path thus laid down is familiar to the Occultist as to the saint, for there is no other—only the former will say the Higher Self where St. Teresa says God ; both mean the same. Meditation, more usually known in those times as prayer, was defined in the earliest ages of the Church as “ the lifting up of the heart to God ; ” and in the working out of this definition into actual life lies all the science of the Saints. First comes the Purgative way, in which the aspirant lays aside the coarser temptations of the body and the lower mind. For this purpose he must daily examine himself, to see where he has failed, to learn his own particular weaknesses ; and by assiduous and continued meditation gain resolution to overcome them. This much all must do ; but for those who are capable of them there are the Illuminative and the Unitive Ways, described by a writer of the early part of the seventeenth century in a passage which is worth quoting almost entire,

"A contemplative soul tending to God and working almost wholly with the heart and blind affections of the will pouring themselves upon God, apprehended only in the obscure notion of faith . . . rejecting and striving to forget all images and representations of him or of anything else; yea, transcending all operations of the imagination, and all subtilty and curiosity of reasoning, and lastly, seeking an union with God only by the most pure and most intine affections of the spirit: what possibility of illusion or error can there be to such a soul? For if the devil should suggest an image . . . he is taught and exercised to reject all manner of images, and to hold the internal senses almost wholly vacant during her spiritual actuations. Or, if by stirring up unclean or other unlawful affections in sensitive nature, he seek to assault her, what more secure remedy is there than with the whole bent and affections of the soul to adhere and be united to God, neglecting and scarce marking whatever disorders may unwillingly happen in inferior nature, above which she is exalted into a region of light and peace?"*

Of the Unitive Way the same writer† speaks thus:—"Mystic writers teach that the proper end of a contemplative life is the attaining unto an habitual and almost uninterrupted perfect union with God in the supreme point of the spirit; and such an union as gives the soul a fruitive possession of him, and a real experimental perception of his divine presence in the depth and centre of the spirit, which is fully possessed and filled with him alone. . . He is in them . . being the life of their life and spirit of their spirits . . . a light to order all their workings, even those also which seem the most indifferent, but which yet do advance them to a yet more immediate union. . . By means of a continual conversation with him they are reduced to a blessed state of a perfect denudation of spirit, to an absolute internal solitude, a transcendency and forgetfulness of all created things, and especially of themselves . . . so that they become one spirit, one will, one love with him. . . And besides this happy union of a contemplative soul with God by perfect charity, in the which the soul actively concurs, not

* Baker's *Sancta Sophia*, p. 39.

† *Ibid.*, p. 42.

only as to the fruition, but also in the disposing of herself immediately thereto, there are other unions entirely supernatural, not at all procured, or so much as intended by the soul herself, but graciously and freely conferred by God on some souls in the which he, after a wonderful and inconceivable manner, affords them interior touches and illuminations yet far more efficacious and divine : in all which the soul is a mere patient, and only suffers God to work his divine pleasure in her, being neither able to further nor hinder it ; the which unions, though they last but as it were a moment of time, yet do more illuminate and purify the soul than many years spent in active exercises of spiritual prayer and mortification could do."

These quotations (which might be indefinitely multiplied) will suffice to show that most of what is usually admired in Madame Guyon is the simple commonplace stock-in-trade of all mystical writers of her time and for long before ; of the character of her *personal* contribution we may perhaps find time to say something hereafter. *Sancta Sophia*, the book from which these passages are taken, was published (after its author's death) in 1651, thirty-six years before the condemnation of the views of Molinos (the chief writer on the Quietist side), and contains in one of its later chapters the origin of Quietism in its best and most attractive shape. But it will be seen that the whole idea of the spiritual life so far given is one of active effort ; first to purify the soul, and then to press upwards by vigorous aspiration towards the higher consciousness ; stripping off every connection with the lower world, not as necessarily evil in itself, but as hindering our flight upwards.

But, said some, is this really the very highest reach of devotion ? Can we not imagine something more purely unselfish even than this ? Is it not a nobler thing to forget ourselves, our wants and wishes, our own progress upwards, nay, even our own purification, and to lay ourselves before God in perfect silence, not even venturing so much as to love him or desire him, but in complete self-annihilation in his presence to await his pleasure ? Doubtless we can, and, as I have said, it is a lovely dream. Is it wonderful that devout, loving souls at first took it up eagerly, that authority at first saw no reason to interfere ?

Good or bad, however, it was certainly a novelty. With all due respect to Mr. Cuffe, St. Teresa did *not* teach it, or anything re-

sembling it; and as a novelty it must be judged by its results—we must see where it leads. The first steps on a wrong path are often lovely enough; to take a likeness from art, the first buildings of the French Renaissance are even more beautiful than their Gothic predecessors; it is not until we look a few generations onwards that we perceive that the new growth is in truth a parasite which has killed art, instead of a fresh life poured in for its development. Nothing could have convinced us short of the actual experience that the facts are so. And when the Catholic Church “condemns” a new doctrine, what it says is, in effect, “It may look very pretty, but in my long life of centuries I have seen many such. Believe me, it will work out wrong—there is no need to risk your soul to find that out for yourself.” It is just what every man of experience *will* try to do with the young people of his day—an attempt usually as vain as had been the attempts of his own elders to teach him from *their* experience.

But in the childhood of the world (and only two hundred years ago Europe was in its childhood still) it was not always so, and in this case it was not left to “authority” to say what would come of the new views. Very speedily what had at first been a mere dream of the higher spiritual life, and might have remained harmless at that height, was taken up as a rule for the life of ordinary humanity, and its consequences, rigorously drawn out by Molinos, into a complete turning upside down of the whole thing. I give a few of the propositions condemned by Innocent XI. in 1687, in order to show to my Theosophic readers how thoroughly the Pope’s view agrees with our own. Amongst the condemned principles taken from Molinos are the following :

“A man must *annihilate* his powers, and in this consists the interior life—he must remain before God simply as a dead body.

“The inner life knows neither light, nor love, nor obedience, and need not even know God.

“The soul must not think whether it is doing the will of God, or is resigned to it, or wish to know its own condition in any way, but only remain as a dead body.

“Whoever has rightly given over his will to God, should have no desire for his own perfection or holiness, or advancement in virtue, nor even for salvation, and must put aside all hope or desire to be saved.

"We must neither ask for anything from God, nor give him thanks for anything, for both are acts of self-will."

I do not here go into the details of daily life into which this view is drawn out, which are, in short, the Protestant High Calvinist view "that no sin can hurt the pleasant children;" on these, questions might be raised which would lead us far; and I will only add what to us is the sum of the whole.

"The soul which has attained to the mystic death can no longer will anything but what God wills, *because it no longer has any will*; God has taken it away."

Such is the descent in one short century; from St. Teresa's energetic soul, forcing its way by its own strong will upwards, ever self-conscious, excepting in the few short and rare moments of divine Samâdhi, when it has passed higher still, down to the helpless Quietist "medium" with no longer a will of his own at all—God (as he thinks) having taken it away!

It has been necessary to say this much, because unless the meaning of the true Quietism is clearly understood, and the abyss to which it leads is seen, the severity with which the doctrines of the "Semi-Quietists"—our friends Fénelon and Madame Guyon—were treated, cannot be understood. These, as I have said, were trying to keep hold of the foundation idea of Quietism—that unselfishness requires us to have no care or desire for our own advancement—and yet escape its logical consequences; and when twelve years after the condemnation of Molinos, Fénelon's *Maxims of the Saints* was condemned also, it did not mean that Rome failed to recognize the beauty and nobility which characterized its view of religion, but simply that notwithstanding all that, the root of mischief still remained. Fénelon, being a man and a saint, at once gave way, and accepted the decision that his well-meant endeavour to take the good and leave the evil of Quietism had not completely succeeded. On the other hand, Madame Guyon, being a woman and not a saint, declined to give up her own private inspiration, and defended herself in the way which has misled so many, by producing endless testimony from previous writers of the necessity for unselfish devotion (which no one ever denied), and assuming that this was evidence for the exaggeration which had been condemned. Her "glamour" has been the more successful that in so doing she took up, though

not the Protestant doctrines, yet the Protestant position of appeal to "private judgment" as the supreme authority on all things in heaven and earth. The fact of the condemnation of Quietism by the Church has given Madame Guyon in Protestant minds a position in the history of mysticism to which she is not at all entitled. In the Catholic Church, in which she lived and died, she was neither the discoverer of a doctrine nor the founder of a school; nor has she as a mystical writer anything of her own which should give her claim to any special attention from a Theosophist. Her true importance is that from her and her successors have descended the main part of the attempts at the higher spirituality amongst Protestants. The Evangelicals of Germany in the last century, the Scotch Presbyterians and the English Evangelicals and dissenters have drawn much from her, mainly because their prejudices would not allow them to read the older and better treatises of the Catholic saints. But, after all, what is the value of these isolated and temporary efforts? A true mystic must always sit somewhat loosely to authority, but a true Protestant mystic there cannot be—it is a contradiction in terms. To one who is on the upward path, all the rest (even those who fail) are his beloved brothers, and their efforts sacred; and the orthodox Anglican position, that the centuries of spiritual exaltation which began with St. Francis of Assisi (the most complete reproduction of the LORD BUDDHA who ever lived) and continued in full flood to the Reformation and beyond it were "utterly drowned in idolatry," can raise in him nothing but impatience and sheer disgust. I am quite aware of the conclusions which may be drawn from this general principle; I do not feel it needful just now to draw them, but I am not afraid of them. A development which is limited by a supposed necessity to "protest" against all which has gone before, can never come to much good—at all events in this incarnation. It may break down, but can never build. The case of the Quakers is quite different; they are only accidentally Protestants, and come very near the Occult position—nearer than they are themselves aware.

The Quietist movement was not an isolated eccentricity, and should not be thought of as such. It was a preliminary wave—the ground-swell, so to speak, of that larger movement which soon after broke upon the Church as Jansenism. This too, had for its inner

life the same tendency, so characteristic of the French mind, to run a principle to its extreme logical consequences, utterly regardless of the good or evil which may come of it ; and the struggle, this time on a far more serious scale, between paper logic and common sense was fought out with varied success, until, like the biblical flood, the French Revolution "came and took them all away."

Heine is wrong, it was not Immanuel Kant but Maximilien Robespierre, who unwittingly put an end to Almighty God. Since his time, the religions of Europe have been but pale ghosts of a dead past or artificial "revivals," as of a bygone play ; often beautiful enough, but as with Goethe's "Bride of Corinth"—"stone cold and no heart beating in their breast." What, after all, is it to us of this later world that two hundred years ago Madame Guyon fluttered about the fashionable world of Paris, and made a party for herself amongst the devout Court ladies, and in most strenuous and unvisionary fashion defended herself against Bishops and Popes, like a valiant French lady as she was ? "Peace to her ghost, but let her pass !"

A. A. WELLS.

THEOSOPHICAL ACTIVITIES.

EUROPEAN SECTION.

The Executive Committee, owing to the death of M. Arthur Arnould, has appointed a new member in his place. Mous. Dac, a well-known and active worker in France, will now serve on the Committee. The Executive Committee also appointed Mrs. Besant to represent the European Section at the recent Convention of the Indian Section held at Adyar.

The death of M. Arnould deprived the French Branch of its President, and as a consequence the Lodge has been reorganized, new officers being appointed as follows: President, M. Eillard; Secretary, Madame Kolly; Treasurer, M. Tourniel.

The general news from France is very satisfactory, the movement progressing slowly but surely. The journal, *Le Lotus Bleu*, is continued under the management of Dr. Pascal and M. Dac; and under such excellent direction there is every prospect of a good future.

A new Branch has been formed at Toulon, to be known as *Le Lotus Bleu* Lodge. M. Dac is the Honorary President and Dr. Pascal the President, the other officers not having been yet appointed.

News has been received from Mrs. Besant since her departure. The passage across the Mediterranean was very rough, and she was quite unable to proceed with the work she had set herself to do until smooth water was reached. A lecture on Theosophy was, as is usual in Mrs. Besant's voyages, delivered on board, and much interest was aroused.

The Sunday evening meetings at the Blavatsky Lodge have been especially successful, a good audience assembling on each occasion. The lectures on Thursdays have also been well attended.

INDIAN SECTION.

Very little news has been received from India, but a letter from Mr. Bertram Keightley informs us of his intention to leave for England on January 4th, so he may be expected to arrive in this country

towards the end of this month. He thus leaves India immediately after the Convention of the Indian Section, the date of the latter being December 27th, 1895.

CEYLON LETTER.

We had a successful function at the Musæus School and Orphanage on the 15th Nov., when the rooms recently built for the Institution were formally opened. The children had a holiday, and after sports and tea in the grounds the pleasant ceremony was brought to a close. The rooms now look extremely pretty, and the grounds have been tastefully laid out.

Dr. English is still at Adyar, helping Colonel Olcott on the staff of *The Theosophist*.

The Hope Lodge students are hard at work reading *The Building of the Kosmos* and *The Self and its Sheaths*.

S. P.

AUSTRALASIAN SECTION.

The activity in Australia continues in a satisfactory manner, lectures and classes being well attended. The Headquarters at Sydney are open daily from 10 a.m. to 5 p.m., and many enquirers visit the office to obtain information and procure literature.

The Countess Wachtmeister has made a lecturing tour through the principal towns, and the results have been excellent, great interest having been aroused in many parts. Mrs. Besant's article on "The Atonement" has proved the subject of much discussion and some attack from hostile newspapers.

The following letter has been received from Auckland, New Zealand:

The local branch of the Theosophical Society progresses steadily though slowly. The past month has been an uneventful one. All the functions of the Society are fairly active, and perhaps as much interest is being taken in them as can well be expected, though one might desire more visible advancement than is observable. One thing, however, is evident—a knowledge of Theosophical views is extending considerably, though a corresponding addition to our membership does not follow. During the past month the following public meetings were held: Nov. 1st, at the open Lodge meeting an address was given by S. Stuart on "The Source of all Knowledge"; on Nov. 8th a series of short papers were read by C. W. Sanders, Mrs. Cooper, Mrs. Davy, and Mrs. Evitt as answers to several questions on *The Secret Doctrine*; on Sunday evening, Nov. 10th, W. H. Draffin lectured on "Modern Fail-

ings" to a good audience; on Nov. 15th, at the open Lodge meeting, short papers as answers to questions on *The Secret Doctrine* were read by C. W. Sanders, S. E. Hughes, Mrs. Evitt and S. Stuart; on Nov. 22nd W. H. Draffin gave an address upon "The Cosmopolitan Character of Theosophy"; and on Sunday evening, Nov. 24th, Miss L. Edger lectured on "Theosophy in Every-Day Life."

SOUTH AFRICA.

There are very few people in Johannesburg who pay attention to such a subject as Theosophy, but still regular meetings have been held there. One student has recently joined the Society, and several more are expected to attach themselves to it shortly.

REVIEWS.

LA DOCTRINA SECRETA.

[Establecimiento Tipolitográfico de Julián Palacias, 27, Calle del Arenal, Madrid. 1895.]

THIS first volume of the Spanish translation of *The Secret Doctrine* is a marvellous example of the energy and the devotion of Spanish Theosophists. These form but a small band, yet the quantity of translations of standard Theosophical works is really remarkable, most of the best books having already been reproduced for the benefit of those members who cannot read English.

The present translators are Señors José Xifré, José Melian and Manuel Treviño. Their aim, as stated in the brief prefatory notice, has been to render the ideas as accurately as possible, the attention being directed rather to a literal translation than to elegant expression. The immense labour required for such an undertaking may be partly realized by anyone who reads steadily through the English edition, as most readers find difficulty enough in merely following the text. It is a matter for regret that such expense both in time and money should be of service only to the few Theosophical students as yet existing in Spain and in South America, but we may hope that in the future larger numbers will avail themselves of the work done.

The book is of between six and seven hundred pages, and is of larger size than the English edition, making, indeed, a most imposing volume.

A. M. G.

FROM THE UPANISHADS.

By Charles Johnston, B.C.S., M.R.A.S., etc. [Whaley, Dublin. 1896. Price 2s. 6d.]

MR. JOHNSTON'S selections consist of the Kathopanishad, the Prashnopanishad, and an incident from the Chândogya. The present little booklet is a revised edition of translations which have already appeared in LUCIFER and the Oriental Department papers of the late American Section. Needless to say they are faithful and polished. The task that Mr. Johnston has attempted—that of turning the Upanishads into readable and understandable English—is indeed one of the most difficult that any scholar can attempt; nevertheless, our friend has achieved a marked success in the major part of his work, and where he fails, he fails simply because he cannot achieve the impossible. There are many passages in these mystical scriptures which are absolutely intractable, owing to their being crammed with a mass of technical terms, which indigenous tradition alone can keep alive and poetize. The West does not possess that tradition, its languages are barren of such terms, and therefore its scholars have frequently the thankless task of making bricks without straw. Still Mr. Johnston's bricks are always shapely, even though they may be found on closer inspection not altogether suitable for a permanent building.

G. R. S. M.

AMONG THE GNOMES.

By Franz Hartmann, M.D. [London: T. Fisher Unwin, Paternoster Row. Theosophical Publishing Society. 5s.]

THIS is a curious book—one of the satires in which Dr. Hartmann delights, with characteristic quaintness and oddities of thought, and with the occasional gleams of insight that break now and again through the clouds with a promise the failure of which brings ever new disappointment. After an introduction recounting the sad tale of Burkhart von Tollenstein and his dealings with Pypo, the king of the gnomes of the Untersberg, the story opens with the appearance of three members of the Society for the Abolition of the Supernatural, who have come to the Untersberg with the idea of abolishing the gnomes. After a chapter recounting their first experiences—a chapter in which the doctor's sardonic humour finds full scope—the book is occupied by the adventures of Mr. Schneider, a casual addition to the party, who finds himself within the Untersberg, separated from his companions, and evidently in his astral body, which has been hurled out of its physical casing by the application, sudden and violent, of a goat's head to the stomach of

the latter. Within the Untersberg he meets the daughter of the king of the gnomes, who on learning that he is a man first worships and then falls in love with him. Gnomes, when they want to travel, float about as balls of light with fiery centres; at other times they appear as luminous spheres with human-like forms in the midst, the sphere being formed from light issuing from a star on the forehead; the amount of light given forth depends on the spiritual energy and intelligence of the gnome, and the hue varies with the character of the individual. They knew by direct intuition, not by reasoning, and Schneider's troubles begin because he cannot at once say what is the cube-root of the diameter of a circle having a periphery of $3\cdot1415$, and when he says angrily that he cannot tell without "figuring it out or being informed about it," the gnomes go into ecstasies of merriment: "He sees nothing! He knows nothing! He imagines to know what he is informed about! He knows nothing himself!" How Schneider laboured for the education of these uncivilized gnomes, how he taught them logic and reasoning in general, and reduced them to the sorry condition of humanity, without self-illuminating power, groping instead of seeing, our readers must learn from Dr. Hartmann himself.

The book is very nicely got up, and has twelve illustrations.

A. B.

THE STORY OF THE YEAR.

By M. C. [London: George Redway, 9, Hart Street, Bloomsbury.]

ONCE through "M. C." was given a precious jewel to the world—not by her, but written down by her, as the title-page truly said—and to have been the living pen that wrote down *Light on the Path* was a rare privilege. Since then the same pen has written sad and evil things against the source whence the noble inspiration had come—against members of the great White Brotherhood—and now there comes to us a booklet which we opened with hope and laid down with sorrow, finding therein the later, not the earlier influence. One would fain hope that the writer knows not that the "disciple" who is said to have written down descriptions of some occult ceremonies can, if he describe truly, belong but to some dark Lodge. One note is enough to show that the ceremonies have nought to do with the holy serenity of the White Brotherhood of Compassion. There is a "Ceremony of Terror," a black river roaring with rage, a desolation making the heart "stand still with terror and pain;" this recurs yearly, and each time "this ordeal becomes more awful. It is a moment to be dreaded all through the rest of the year. . . . After entering the path each ex-

perience of this ceremony carries the disciple deeper into his own soul, until at last he stands stripped of himself, of his Guide, his Master, his God." Blasphemy, as cruel as it is false. Never is the disciple thus deserted. The Masters of Wisdom fail their pupils never; if such a feeling come, it is the thick veil of illusion that enwraps the soul and hides them, never imposed by them, but the cloud of our own foolish ignorance. We have to go through the "ordeal of losing all confidence in your own soul, all faith in your Master"? Never. Those who once have known their Master know the falsity of this; to lose faith in him would mean failure instant and terrible; nay, it is impossible for an initiated pupil, for he *knows*. Surely there is already confusion enough about Occultism without adding to it fresh nightmares; such a book as this can do no harm to occultists, for they know its hideous falsity, but it may distress and disturb the half-blind souls that dimly seek the light. Therefore is strong protest a duty—a duty here discharged.

A. B.

A HISTORY OF THE GREAT GRAFT.

By Arna Hold. [London: Gutenberg Press, Limited. 1895.]

THERE is an old Scotch proverb which attempts to console for the lack of personal beauty by the reflection that "There never was a foul face but there was a foul fancy to match it." It *may* thus happen that there are beings—able to read—so low in the scale of evolution as to profit by the views of religion set forth in this production, but the ordinary reader will do well to let it alone. The aspiration to the Divine has been, in almost all ages and all countries, the most important factor in the history of human life; and the time has long passed when the old catchwords of "priestcraft," "persecution," and "superstition" could be seriously treated as its explanation. Nor can the attempt to overwhelm all religions—Christian, Hindoo, and Buddhist alike—in the filthy flood of Forlong's *Rivers of Life* raise anything but disgust in the English mind.

One excuse we may perhaps make for the author, and we hope he will take it as a compliment to be likened to so great a man. Goethe, in his autobiography, says that his object in writing one of his books was not so much to do good to his readers as to get rid of certain ideas which had troubled him and, when once fully written out, troubled him no more. We hope the case may be the same with the author of the book before us—to speak more correctly, which *was* before us. It however, would, have been still better, both for him and the world, had he done with his manuscript what we have already done with the

book—laid it, tenderly but firmly, in the hottest corner of the fire and watched it burn. Peace to its ashes!

A. A. W.

THE GHERANDA SAMHITÂ.

Translated by Sris Chandra Vasu, B.A. [Tookaram Tatya, Bombay. 1895. Price 12 annas.]

ANOTHER Tântrika compilation on Hatha Yoga; useless and pernicious, and above all things silly. It might be headed "Useful for Acrobats," with all its cow-mouth, corpse, fish, cock, camel, snake, etc., postures. The translator has already done enough harm by putting into a European language that foul compilation the *Shiva Samhitâ*, and might have rested on his tawdry laurels. The whole is adorned with a picture of a "Shrî Guru Deva," whose expression of vacuous inanity is a fitting trade-mark for the contents of the volume.

G. R. S. M.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 3 :—Colonel Olcott gives an account of the visit to Mr. and Mrs. Sinnett, and of the life at Simla, the most entertaining part being, of course, the proceedings of Madame Blavatsky. The now famous teacup incident is included in this number. Following "Old Diary Leaves" is a most valuable article on the human aura, by Mr. Leadbeater, which gives much fresh information on this subject. Five auras are described: the health or physical aura, the prânic, kâmic, and lower and higher mânasic. The colours belonging to various emotions and qualities are also given with some minuteness. "The Jain Theory of Karma" is concluded and is of much interest. Mrs. Oakley contributes a paper

on "The Psychic Powers and Faculties of the Christian Saints." Other articles are continued.

A.

THE PATH (*New York*).

Vol. X, No. 9 :—The last of Madame Blavatsky's letters to her family is published this month. An account is given of the formation of the present London Headquarters, the building of the hall, and the opening meeting. A paper on "The Doctrine of Rebirth" follows, the evidences for re-incarnation being discussed. Much the best article in the issue is that by C. J., "Talks about Indian Books," the "talk" this time being on the *Rig Veda*.

A.

THE VĀHAN (*London*).

Vol. V, No. 6:—A new branch of activity has been added to the record contained in *The Vāhan*. It is not easy to understand how the most important "activity" in the European Section has previously had no place in its official record, but matters are now being remedied, and notes on the new publications will in future form part of the information supplied. The "Enquirer" is again of much interest, the questions relating to the control of the dream-life, the sufferings of animals, and the Augoeides. The latter calls forth a long and valuable essay from the editor, giving the original Greek and Neo-Platonic views.

notices relating to the death of M. Arnould and with business matters. Addresses by M. Kolly and M. Jules Bois delivered at the cremation of M. Arnould's body are published. These are followed by the translation of *The Astral Plane*, a portion of the *Dhammapada*, the conclusion of *Notes on The Secret Doctrine* and *The Theosophical Glossary*. Dr. Pascal's "Kāma-Mānasic Elementals" is continued, and Guymiot contributes an article on "The Gods."

A.

MERCURY (*San Francisco*).

Vol. II, No. 4:—A report of a lecture by Mrs. Besant on the law of sacrifice opens the number. Mr. Fullerton's "New Wine in Old Bottles" is concluded, Christianity and its churches forming the main subject matter. "A Pilgrim's Reverie" is a story or a vision of a somewhat eccentric description. Under the heading "Practical Theosophy" the question "How has Theosophy helped you?" is answered by a number of writers.

A.

THEOSOPHY IN AUSTRALIA
(*Sydney*).

Vol. I, No. 8:—"The Outlook" deals with a variety of subjects, evolution from the Theosophical standpoint being especially considered. The report of the Countess Wachtmeister's tour is satisfactory. Among the questions answered in the columns devoted to that purpose are some relating to spiritual knowledge, the sixth sense, and meditation on an abstraction. The number concludes with a children's lesson on light.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 10:—A large portion of *Le Lotus Bleu* is this month filled with

THE SPHINX (*Brunswick*).

Vol. XXI, No. 119:—Opens with a paper from Dr. Jos. Kluger on the "Mystery of Double Consciousness," in which he develops his theory, starting from the noteworthy confession in a school handbook of psychology just published, that "the explanation of sleep has not yet been successful." The series of letters from India by Dr. Hübbe Schleiden is continued by a very optimistic estimate of "India's Future," which is to be brought back to more than its old glory by the development of the Indian National Congress. With all our heart we express the hope that India's future will prove that he was right—and we wrong! An interesting number is concluded with a translation of Mrs. Besant's "Doctrine of the Heart."

A. A. W.

LOTUS BLÜTHEN (*Leipzig*).

No. 39:—The hundred maxims of the "Vairāgyashataka" form a body of morality which everyone must be the better for studying. They are followed by the conclusion of the article on "Spirit Brides and Vampires," and this by a translation, or rather an adaptation of the papers Mr. A. M. Glass has been contributing to LUCIFER under the title of "Early Christianity and its Teachings."

A. A. W.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. IX, Oct., Nov., and Dec.:—The October number contains a good article by Eriksen on "Faith," "Thoughts from the East," and messages from the European Section and the Countess Wachtmeister. The translation of the *Bhagavad Gītā* is continued through the three numbers, and the Commentaries to *Light on the Path* are completed in the November issue. In the December issue Mrs. Besant's paper on "The Atonement" appears, along with Madame Blavatsky's "Babel of Modern Thought," and "Rāja Yoga" by Dr. Hartmann.

Fr.

SOPHIA (*Madrid*).

Vol. III, No. 12:—This number consists mainly of translations from English articles, comprising "The Substantial Nature of Magnetism" by H. P. B., *Letters that have Helped Me*, "Yoga" from *The Building of the Kosmos*, and *Karma*, by Mrs. Besant. These are followed by a long letter to the Madrid Branch of the Theosophical Society on Theosophy, and the Spiritism of Alan Kardec, regarded as its forerunner; the letter is to be answered in the next issue.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 24:—Contains the conclusion of Mrs. Besant's lecture "India, her Past and her Future," and the eighth and ninth chapters of *The Bhagavad Gītā*. The number concludes with "Fragments" and some maxims from Epictetus.

A.

KALPA.

The Âshādha and Shrávana number contains an article on the Tantras, which are generally supposed to be the scriptures of Black Magic. The Pandit has tried to show that there are many which have been of real service. This is followed by the *Yoga Sūtras* of Patanjali with Bhāshya gloss, Bengali translation

and additional explanatory notes in Bengali. The continued article on the Rules of health as observed by the Āryas, coming as it does from a native physician, is very interesting. The issue also contains a short poem by a Bengali lady on one of the Tāntric Chakras, and a criticism of Bankim Chandra's famous *Life of Krishna*.

R.

THE BRAHMANĀDIN (*Madras*).

Vol. I, Nos. 1-5:—This is a new journal to be published fortnightly, dealing with Hindu philosophy and religion. It has been started by the advice of Swāmi Vivékānanda, and judging from the first few numbers, promises very well. A series of "Precepts" by the Swāmi's Guru, Rāmakrishna Paramhansa, is published, containing one or two excellent and entertaining stories. The numbers also contain articles on the Advaita Philosophy, Bhakti, the Pranava, and other subjects, and each opens with a hymn from the *Rig Veda*. The general tendency of the articles is very metaphysical.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 42-45:—The Māha-Bodhi Temple Case still supplies much of the material for *The Buddhist*. The reprint of Mrs. Besant's articles on Karma is continued, and the present issues also contain papers on "The Common Basis of Religions," "Buddhism and Devil Worship," "The Buddhist Temporalities," and "Some Traditions of Central America."

A.

JOURNAL OF THE MAHĀ-BODHI SOCIETY (*Calcutta*).

Vol. IV, No. 6:—Besides the notes on current news and the ever-present Buddha-Gaya Temple Case, there are a reprint of reports of lectures delivered by Rhys-Davids on Buddhism, and a report

of an interview with Sir Edwin Arnold taken from *The World*.

A.

THE ÂRYA BÂLA BODHINÎ
(Madras).

Vol. I, No. II:—Opens with "A Paramahansa's Advice" in which the different parts of the body, the head, hands, legs and feet, are individually advised to behave properly. This is followed by "Siru Thondar," which is termed "A Biographical Sketch," but is a fable gory enough to satisfy even an English school-boy. Another story entitled "Pugal Chola—A True Devotee," is also given. The paper on "Is there a God?" is continued, and the usual notes on news complete the number.

A.

THE THEOSOPHIC THINKER
(Bellary).

Vol. III, Nos. 44-48:—These numbers contain a large variety of articles, mainly on Hindu religious subjects, but also including Vegetarianism and other practical points. The translations of *Tiru Mantra* and the article "The Doctrine of Grace," are continued.

A.

THE THEOSOPHIC GLEANER
(Bombay).

Vol. IV, No. 4:—Opens with a long review of Kidd's *Social Evolution*, which

is followed by a report of an address by Colonel Olcott on "The Mission and Future of Theosophy." Articles on Zoroaster, "The Relation between the Lower Manas and the Higher Manas" and other subjects are reprinted from various magazines.

A.

THE LAMP (Toronto).

Vol. II, No. 5:—The "Five Minutes" this month are spent on the seven senses, but not much light is thrown on the unknown two. The other articles are entitled "A New Heaven and a New Earth," and "Hand and Soul."

A.

OTHER PUBLICATIONS.

We have also received the following: *Light; The Agnostic Journal; Modern Astrology*, with papers on Hindu Astrology, Instructions in Astrology, and other subjects; *Book Notes; The Sanmarga Bodhini; La Revelacion; The Forum*, with the usual questions and news; *Hindu Diet and its Basis*, a pamphlet reprinted from *The Vegetarian*, written by J. Ablett and J. C. Roychoudhuri; *The Seen and the Unseen*, a new Australian monthly, dealing with Theosophy, Spiritualism and like subjects; *The Metaphysical Magazine*, containing articles on "Emblems and Being," "Occult Law," and other subjects; *Notes and Queries*, with numerous scraps of all kinds; *Atmâ's Messenger*.

LUCIFER.

ON THE WATCH-TOWER.

IF IT WERE ONLY POSSIBLE!

IF it were only possible! If reincarnation, or metempsychosis, or metasomatism, or metensomatism, or palingenesis, or by whatever name one chooses to call it, were only a generally proven fact! If the records of the past were only recoverable, how speedily might much wisdom be added unto mortals!

Long ago LUCIFER referred his readers to Mr. Rudyard Kipling's graphically written sketch, *The Finest Story in the World*, in which he describes his unsuccessful efforts to chronicle the fitful reminiscences of a bank clerk—the experiences of that bank clerk's soul in past lives.

"If I came to full knowledge of anything at all," writes Mr. Kipling, "it would not be one life of the soul in Charlie Mears's body, but half a dozen—half a dozen several and separate existences spent on blue water in the morning of the world!"

Mr. Kipling, who is, perchance, gifted with a greater store of creative imagination than any of his craft to-day, then proceeds to review the situation; if he could but chronicle this one life-series! Ye gods! what a stupendous achievement! As the thought is borne in upon his imagination, his heart leaps within him in the following outburst:

"Great Powers above—I looked up at them through the fog-smoke—did the Lords of Life and Death know what this meant to me? Nothing less than eternal fame of the best kind, that comes from One, and is shared by one alone. I would be content—remem-

bering Clive, I stood astounded at my own moderation—with the mere right to tell one story, to work out one little contribution to the light literature of the day. If Charlie were permitted full recollection for one hour—for sixty short minutes—of existences that had extended over a thousand years—I would forego all profit and honour from all that I would make of his speech. I would take no share in the commotion that would follow throughout the particular corner of the earth that calls itself 'the world.' The thing should be put forth anonymously. Nay, I would make other men believe that they had written it. They would hire bull-headed, self-advertising Englishmen to bellow it abroad. Preachers would found a fresh conduct of life upon it, swearing that it was new, and that they had lifted the fear of death from all mankind. Every Orientalist in Europe would patronize it discursively in Sanskrit and Pali texts. Terrible women would invent unclean variants of men's belief for the elevation of their sisters. Churches and religions would war over it. Between the hailing and re-starting of an omnibus I foresaw the scuffles that would arise among half a dozen denominations all professing 'the doctrine of the True Metempsychosis as applied to the world and the New Era'; and saw, too, the respectable English newspapers shying, like frightened kine, over the beautiful simplicity of the tale. The mind leaped forward a hundred—two hundred—a thousand years. I saw with sorrow that men would mutilate and garble the story; that rival creeds would turn it upside down, till, at last, the western world which clings to the dread of death more closely than the hope of life, would set it aside as an interesting superstition, and stampede after some faith so long forgotten that it seemed altogether new."

In all of which there is much wisdom and some error. One thing at least it shows, that the stupendous what-may-be of some of the possibilities of reincarnation has moved Mr. Kipling to enthusiasm. If the story of the past existences of a cockney bank clerk, who had erstwhile mimicked on the world-stage as galley rower on a Greek trireme and as Viking pirate, could accomplish so much, what, then, cannot be accomplished by the recital of the life story not of bank clerk, slave and pirate people, but of great kings and generals and philosophers; and not only of these but of great nations, great movements, great events?

And this is the future that Theosophy offers. Such stories will be written ere long, I doubt not, for the material is ready. And among all such stories none will be of greater interest than the past existences of our own movement. There has been much wild speculation on the subject; and misdirected enthusiasm, based on misunderstood hearsay, has tried to dwarf its dignity and exaggerate a doubtful detail into overwhelming prominence. I refer to the Cagliostro speculation. "A single swallow does not make a summer," much less some other bird. If the Theosophical movement is to be anything worthy of account, then it must be a spiritual awakening and have to do with spiritual truths, high endeavour and nobility of life. Where it has appeared, there it must have left record of noble life beyond gainsaying, no matter what misrepresentation may have obscured the authentic narration of that record. Deal as tenderly as possible with the history of Balsamo, defend as warmly as lover his lady the genuineness of phenomena, and what remains but a somewhat tawdry spectacle of politics, magic and mystery? There is no ideal there for those who look to the Buddha and the Christ as Masters.

Movements differ from individuals in that it is easier to trace in history the dispersion and reaggregation of some of the objective atoms that compose their phenomenal expression. But the movement itself must be looked for where there is a body which is a fit vehicle for its soul; and surely that was not the case at the latter end of the eighteenth century. We shall, therefore, have to look for the last embodiment of the Theosophical movement elsewhere. We shall have to look for a time when men and women, with aspirations identical with our own, with trials and difficulties similar to ours, lived and laboured for Theosophy, openly in the face of the world, and left their mark upon its record.

It goes without saying that that record will be mixed, good and evil blended together, for it is a record of men and women and not of heaven-sent saints; but there will be something in that mixed record that shall stir the heart to quicker beating, deeds and lives that it is good to remember, something to which we can point and say, "There, there are those who went before us; those of our kin, degenerate though we are as yet. Our ancestors were noble, and pure and good. Let us remember our forebears and try to be worthy

of them. We are still young as yet, children, scarce born : we will try to equal them in our manhood ; if not, it were better for us to die."

As the eye of the mind gazes backward over the world-record, the first distinct traces of such a time and such an association upon which it lights, is the so-called School of Later Platonists. Plotinus the Saint, Porphyry the Philosopher, Jamblichus the Divine, Hypatia the Orator, and Proclus the Priest—such were the Theosophists of antiquity, and more technically so than any others of whom we have open record.

We have had enough self-induced reminiscencing of the guillotine and the French Revolution, and if such pastime is necessary for those who exaggerate a word into a sentence, and spin out a sentence into a story, less harm will come from a little practice at calling to mind the lives of the pure-thinking and pure-living Neoplatonists.

There is much to be learned from this, and I propose to start the "reminiscencing" from authentic texts. When the notes on Orpheus now running in LUCIFER are finished, I propose to make the Theosophists of Alexandria live again ; to make the reader realize that they were once men and women like to ourselves, only nobler for the most part, for we are still learning to read the sacred language as yet. Perchance their successes and failures may give us heart on the one part and help on the other.

I do not mean to say that all the present Theosophical movement is all the past Neoplatonic School ; far from it. Movements, so I think, do not incarnate as do individuals. They rather resemble palingenesis in the animal kingdom, with genera and species, monadic not individual. But enough for the present on this subject ; we can draw our deductions when the facts are before us.

If it were only possible!—cries Mr. Kipling in his graphic review of the situation. Aye, but it is possible, and possible in that Society of which he has written so wittily : "Once upon a time some people in India made a new heaven and a new earth out of broken tea-cups, a missing brooch or two, and a hair-brush." That was in the Simla days when the Theosophical Society was an infant ; when it was a child it thought and acted as a child, but now that it is nearing manhood it is striving to put away childish things. Its

old nurse made playthings for it, and it gradually and with pain discovered that the doll-idols it hugged and fondled were stuffed with sawdust, that the sound of the humming-top was not the hymn of the "sacred word," and that the mirror in which it saw its own smudgy face was not the light-life of the heaven-world. Some foolish people call the old nurse a horrid old woman, but the parents of the child know how to reward her faithful services.

* * *

BUT WHY CALL TO REMEMBRANCE THE PAST?

But why call to remembrance the past? Is it not better to forget, as Schelling says? What is the good of passing the finger of recollection along the thread that runs through the web of our destiny? There is good in it, and evil in it—good if the achievements of the past are used as incentives whereby we may be spurred to equal, to surpass, the best we have been—good if we see in the failures the seeds of our present impotence, and cheerfully submit to the justice of our lot; but evil if we boast of past success or lament past failure.

As with individuals so with movements and associations, races and creeds. Of one thing we should be very sure, that the past cannot scale with the future; that what has been is but a feather's weight against much gold compared to what will be; that the earth has only just begun to produce, as it were, and that she is destined to be prodigal of children of great renown. The first of the children of earth who reached full manhood lived only some 2,400 years ago. There were other mighty ones of great renown ere then, but they were not of earth.

Let us not then turn the records of the past into fetiches, for greater records will be written; do not let us turn the past into an idol and worship it. Religions and their revelations have their day and die. One sure sign of death in any religion is bibliolatry. It is the mark of the beast. No existing religion is without it, and therefore no existing religion will live.

The Hindu and his Shruti, the Christian and his Gospel, the Buddhist and his Tripitaka, are all rank bibliolaters; they have had their revelation, it is over, finished, ended. Shruti finished at such and such a date; since then we have had to be content with Smriti;

revelation is ended, hearsay is the best we can produce. This may be true as far as the adherents of these creeds are concerned, for they dare not imagine anything greater than their several revelation-fetiches, but it is miserably false if asserted of the living religion of the world. For that, there is a perpetual revelation, grander ever and nobler as the years shall roll onward, a flood that the bibliolatriy of no creed shall be able to dam.

Therefore must we deal wisely with the so-called world-scriptures. Their decrepitude is amply apparent from the crutches of commentary that scarce support their tottering footsteps. True we can always learn much from the aged, but they can give us no life. They can tell us of life and how it should be used, but for life itself we must look elsewhere. Let us take an example, one of the best. The Upanishads are Shruti—revelation. But how much of them can really claim to be a revelation for all time? Translate them into a foreign tongue, and how far will you get before note and commentary are absolutely imperative? Even in their original language commentary is necessary; and not only commentary, but commentary on commentary, each less luminous than its predecessor. But then they are Shruti, and Shruti is not to be easily understood, especially when a commentator has the management of it. Shruti to be worth anything—such apparently is the idea of a commentator—must be so mixed up with the endless ritual and elaborate ceremonial of some particular race or caste, in which no other race takes any interest, that its fire shall be speedily banked down into much smoke.

Now I firmly believe that the days of such obscurantism are numbered. There is a new method abroad in the world, a method slowly evolved from 2,400 years since. It showed itself clearly in the early centuries of the Christian era and it has showed itself still more clearly in the West during the last 250 years. There is a feeling of revolt even in the heart of the bible-enthusiast if he hears himself whisper to himself, "Look at the world-scriptures, you that seek after God—the Word of God to men. There you shall find wisdom. But first you will have to translate them out of dead languages, and then when you have done so, you will find them full of allegory and symbol, and of so much overgrowth of myth and legend and ceremony that you will despair, or think that God is

fooling you, or that even when the interpretation is given by a qualified interpreter, it is not worth the having."

Now the new method is not new; only whereas but very few in the past were able to use it, and then could share it with only a few because the many could not understand, to-day many more can understand and it is the common method, and therefore, as common, is new. That method has so far been used only for the grosser things of the world, for so far it has been in its childhood, and a child is mostly body. But now it must be used for worthier objects. We have heard enough of the science of the body, and we can now spare a little time to hear of the science of the soul.

In plainer words, the priests of the future will have to give the people something more than dark sayings and vague generalizations obscured in fantastic imagery. For instance, with regard to the great fact of re-birth, the world will require something more than the poetical allegories of past births in the Mahâbhârata and the insipidities of the Buddhist Jâtaka tales, both manifestly the children of the imagination instead of being drawn from the life-record of the world. Why, oh, why, if there were Rishis and Arhats of old who could see the record, who had the Punarjanmânumsmriti Siddhi, or the power of seeing past births, why did they not draw their lessons from the actual record of human life and action instead of allowing compilers and commentators to crowd the pages of scripture with the brood of imagination? Let us hope that the time is not far distant when the "seers of the truth" shall apply their seeing to humanity as it is in the body, tell us of men as men, and not of the hosts of gods and spirits and excarnate entities which their several theologies clothe in their several motley.

G. R. S. M.

* * *

Mr. Howard Collins, in *Nature*, draws attention to Mr. Pillsbury's *résumé* on colour measurements, and asks :

Can it possibly be that those compound colours which occur with such profusion in nature are the result of simple colours being combined in definite multiple proportions? Can there be a law of multiple proportions here, similar to that which holds good in the domain of chemistry?

The data are not yet sufficient for absolute proof in the affirma-

tive, but they certainly suggest the existence of such a law. Mr. Collins proceeds :

If we take all the foliage greens given, raise the percentage of black to 100 in each case, and proportionately increase or decrease the yellows and greens, then the amount of yellow in each case divided by the amount of green in each case will give a ratio which, the black being equal, may be said to represent in figures the colour of the particular foliage. Now what do we find on examining the resulting ratios ? They are all divisible into groups of multiples of 2, which may be represented as in the last column of the table by 1-Y, 2-Y, 3-Y. It will be noticed that while the figure in the second decimal place is not exactly a multiple of 2, yet it tends very much in that direction.

| | Black. | Yellow. | Green. | Yellow. ÷ Green. | Yellow. |
|----------------|--------|---------|--------|------------------------|---------|
| Hemlock-Spruce | 100 | 2·25 | 10·1 | ·22 | 1-Y |
| White Pine - | „ | 2·9 | 12·8 | ·22 | |
| Apple - | „ | 6·25 | 3·75 | ·48 | 2-Y |
| Hornbeam - | „ | 6·8 | 15·3 | ·45 | |
| Hickory - | „ | 5·3 | 11·1 | ·47 | |
| White Birch - | „ | 6·8 | 14·1 | ·48 | |
| White Oak - | „ | 9·3 | 14·3 | ·65 | 3-Y |

A numerical relation seems to appear in these cases, and if it exist it will serve as one more proof of the truth of the occult statement that number underlies all in Nature.

[A reply by Mr. Cuffe to Dr. Wells' criticism of "Madame de Guyon and the Quietists," has been unfortunately crowded out of this number owing to lack of space.—EDS.]

ORPHEUS.

(*Continued from p. 387.*)

DIANA AND MINERVA.

DIANA is the Chaldæan Hecate, but her three aspects so closely resemble those of Core that it would take too long to explain the niceties of distinction in this place. Of Minerva, again, much could be said, but it is only necessary here to refer to two of her characteristics, the "defensive" and "perfective," thus explaining why she is armed and a warrior goddess, and why she is also the goddess of wisdom. "For the former characteristic preserves the order of wholes undefiled, and unvanquished by matter, and the latter fills all things with intellectual delight" (Proc., *Crat.*, *loc. cit.*).

Thus Plato in *Timæus* calls her both "philo-polemic" and "philo-sophic." And of the three aspects of Minerva the highest is noëric, the second supercosmic, and the third liberated. In the first she is with Zeus, in the second with Core, and in the third "she perfects and guards the whole world, and circularly invests it with her powers, as with a veil" (*ibid.*). In her guardian capacity she is called Pallas, but in her perfective Minerva.

Now "Orpheus says that Zeus brought her forth from his head—'shining forth in full panoply, a brazen flower to see'" (Proc., *Tim.*, i. 51).

And in so far as she "circularly invests the world with her powers," Minerva is the revealer of the "rhythmical dance" of the celestial bodies (Proc., *Crat.*, p. 118). Moreover "while she remains with the demiurgus [Zeus] she is wisdom, but when she is with the 'leading' Gods [the supercosmic demiurgic powers], she reveals the power of virtue" (Proc., *Tim.*, i. 52).

NEPTUNE AND PLUTO.

The "Marine Jupiter" (see Chart) is the reflection of Ocean, the "separating deity" who remained behind with Father Heaven

when Saturn and the others revolted. As already explained so often these gods have their aspects on every planè. Thus in the sublunary sphere we are told that "Heaven terminates, Earth corroborates, and Ocean moves all generation" (Proc., *Tim.*, v. 298). Here we see the reason why Neptune is between Zeus and Pluto, a middle and not an extreme. The kingdom of Neptune extends as far as the sublunary regions, all below that properly belonging to Hades or Pluto. But there is yet another reflection of Ocean and his consort Tethys ("who imparts permanency to the natures which are moved by Ocean") in the sublunary regions themselves, so that "their last processions are their divisible allotments about the earth: both those which are apparent on its surface, and those which under the earth separate the kingdom of Hades from the dominion of Neptune" (Proc., *Crat.*; Taylor, *Myst. Hymns*, p. 189)—a mysterious depth that I must leave to the reader to fathom.

It may be of advantage, however, to point out that the Earth was imagined as surrounded on all sides by Ocean, that Heaven was above and Tartarus below. Now of the three, Jupiter, Neptune and Pluto, "Jupiter subsists according to *being*; but Neptune according to *power*; and Pluto according to *intellect*. And though all these divinities are the causes of the life of all things, yet one is so *essentially*, another *vitally*, and another *intellectually*. . . . Neptune is an intellectual demiurgic God, who receives souls descending into generation [earth-life]; but Hades is an intellectual demiurgic God, who frees souls from generation [Kâma Loka and Devachan]. For as our whole period receives a triple division, into a life prior to generation ['plane of reincarnation'] which is Jovian, into a life in generation, which is Neptunian, and into a life posterior to generation which is Plutonian; Pluto, who is characterized by intellect, very properly converts [this being the characteristic of intellect] ends to beginnings, effecting a circle without a beginning and without an end, not only in souls, but also in every fabrication of bodies, and in short of all periods; which circle also he perpetually convolves. Thus for instance, he converts the ends to the beginnings of the souls of the stars, and the convolution of souls about generation and the like. [He is Lord of the Cycle of Generation and the Cycle of Necessity, and the Guardian of the 'Ring

Pass Not,' on every plane.] Whereas Jupiter is the guardian of the life of souls prior to generations " (*loc. cit.*, *ibid.*, pp. 190-192).

Socrates in the *Cratylus* denies that Pluto has anything to do with the wealth of the earth or that Hades is "invisible, dark and dreadful." He refers the name of Pluto, as intellect, to the wealth of prudence, and that of Hades to an intellect knowing all things. "For this God is a sophist [in a good sense], who, purifying souls after death, frees them from generation. For Hades is not, as some improperly explain it, evil: for neither is death evil; though Hades to some appears to be attended with perturbations [*ἐμπαθῶς*—of a passional nature; a state of emotion]; but it is invisible [Hades meaning the Unseen] and better than the apparent; such as is everything intelligible. Intellect, therefore, in every triad of beings, convolves itself to being and the paternal cause, imitating in its energy the circle" (*ibid.*).

But indeed the kâmalokic aspect of this Unseen is dreadful for the evil; still Socrates preferred to insist more on the devachanic aspect, and, therefore, Proclus continues: "Men who are lovers of body badly [erroneously] refer to themselves the passions of the animated nature, and on this account consider death to be dreadful, as being the cause of corruption. The truth, however, is, that it is much better for man to die and live in Hades a life according to nature, since a life in conjunction with body is contrary to nature, and is an impediment to intellectual energy. Hence it is necessary to divest ourselves of the fleshly garments with which we are clothed, as Ulysses did of his ragged vestments, and no longer like a wretched mendicant, together with the indigence of body, put on our rags. For, as the Chaldæan Oracle says, 'Things divine cannot be obtained by those whose intellectual eye is directed to body; but those only can arrive at the possession of them who strip of their garments hasten to the summit'" (*ibid.*, p. 193).

And so we are finally told that: "Neptune, *when compared with Jupiter* [the one], is said to know *many* things; but Hades, *compared with souls to whom he imparts knowledge*, is said to know *all* things; though [in fact] Neptune is more total than Hades" (*ibid.*).

And thus we bid farewell to the demiurgic triad of the Supercosmic Order, or Jupiter, Neptune and Pluto, the Creator, Preserver and Regenerator, or Celestial Jove, Marine Jove and Subterranean Jove.

APOLLO.

We next pass to Apollo, who is said, conformably to Orpheus, to be in the Supercosmic Order what Jupiter is in the Noëric Order (Taylor, *Myst. Hymns*, p. 83, n.). This is Apollo as a monad. But just as Jupiter has three reflections in the Order immediately below him (see Chart of Orphic Theogony), so Apollo has also his triple reflection in the Liberated Order. (Compare also Chart of Chaldæan Theogony.)

In Hymn XXXIV, Apollo is said to “fix his roots beyond the starry-eyed darkness.” Now Apollo, the Sun, is something vastly different from the visible orb of day, according to this theology. For this “starry-eyed darkness” is the sphere of the fixed stars, the region immediately beyond which consists of the ethereal worlds, which according to the Chaldæans are three. “For they assert that there are seven corporeal worlds, one empyrean and the first; after this, three ethereal, and then three material worlds, which last consist of the inerratic sphere, the seven planetary spheres and the sublunary regions.” (Taylor, *op. cit.*, p. 78; see also Chart of Chaldæan Theogony, and also Chart of the Muses, *supra*.)

It is somewhat difficult to make out precisely what these Ethereal Worlds are. The worlds, however, are apparently in triads, just as the Powers are. Thus there seem to be three triads, Heaven, Earth and Sea, each reflecting the other, with an all-containing Æther encompassing all, and thus we get the scale :

ÆTHER.

| | | | |
|----------|---|--------|-------------------|
| Empyrean | { | Heaven | Uranus |
| | | Earth | Gæa |
| | | Sea | Oceanus |
| Ethereal | { | Heaven | { Triple |
| | | Earth | { Upper Solar |
| | | Sea | { World |
| Material | { | Heaven | Inerratic Sphere |
| | | Earth | Planetary Worlds |
| | | Sea | Sublunary Regions |

Thus we read in Orpheus, quoted by Proclus (*Tim.*, i. 96), that the Demiurgus was counselled by Night to “surround all things with Æther; and in its midst to place the Heaven; and in that, the

boundless Earth [Earth Proper, Prima Materia, that which Eugenius Philaethes assures us, on his honour, no man has seen] ; and in that, the Sea [Astral Envelope] ; and in that all the Stars wherewith Heaven crowns his head."

"We also learn from Psellus, that according to the Chaldæans there are two Solar Worlds; *one of which is subservient to the ethereal profundity*; the other zonaic, being one of the seven [planetary] spheres" (Taylor, *ibid.*). From which I deduce that this Upper Solar World belongs to the Azonic or Liberated Order.

And Proclus (*Tim.*, i. 264) informs us further, that "the most mystical of the logia have handed on that the wholeness [monadic essence] of the sun is in the supercosmic order; for there is the [true] Solar World, and the totality of light, as the Chaldæan Oracles say." From which I further deduce that the Sun is a monad, and a triad, and a hebdomad, respectively on the super-cosmic, liberated and cosmic planes. For by "wholeness" Proclus means "the sphere in which the visible orb of the sun is fixed, and which is called a 'wholeness,' because it has a perpetual subsistence, and comprehends in itself all the multitude of which it is the cause" (Taylor, *ibid.*). That is to say, that sphere which gives the solar power to all the stars, which are equally suns with our own sun.

And thus it is that Julian, the Emperor (*Orat.*, v.), says: "The orb of the [true] Sun revolves in the starless [spheres, which transcend the visible stars], much above the inerratic sphere. Hence it is not the middle of the planets, but of the three [ethereal] worlds, according to the telestic hypothesis."

And so we can understand the meaning of Apollo being "rooted beyond the starry-eyed darkness." For in symbology these "roots" signify his divine origin. The "heavenly trees" have all their roots upward, and branches below; compare this with the Ashvattha Tree in the Upanishads and Gîtâ. And Proclus (*Parmen.*, vi) finely explains the symbology by writing:

"As trees by their extremities are firmly established in the earth, and all that pertains to them is through this earthly; after the same manner are divine natures by their extremities *rooted in the one*, and each of them is a unity and one, through an unconfused union with the one itself."

But we must leave this interesting subject, and put off the symbology of Apollo's Lyre till a later chapter. With Apollo is closely associated Hermes (Mercury) who is also said to have invented the lyre. But, indeed, we must hasten to bring our Orphic Pantheon to a conclusion, for it has already run into greater length than was intended. Many other names could be introduced, and many interesting side-paths of mythology entered into, but these must be reserved for another occasion. Of Venus, Mars, and Vulcan, however, we must say a few words.

VULCAN, VENUS, MARS.

There are three main aspects of Venus, one connected with Uranus, the second with Saturn, and the third with Jupiter. The name of the middle Venus is Dione. Venus is said to be produced from sea-foam, the creative energy of the father being cast into the sea. And the highest and lowest Venus are said to be "united with each other through a similitude of subsistence: for they both proceed from generative powers; one from that of the connectedly containing power of Heaven, and the other from Jupiter, the Demiurgus. But the sea signifies an expanded and circumscribed life; its profundity, the universally extended progression of such life; and its foam, the greatest purity of nature, that which is full of prolific light and power, and that which swims upon all life, and is as it were its highest flower" (Proc., *Crat.*, Taylor, *Myst.*, *Hymns*, p. 194).

And Venus is married to Vulcan, who, the theologists say, "forges everything" (Proc., *Tim.*, ii. 101), that is to say, Vulcan is the formative power, and Venus the vivific.

"Venus, according to her first subsistence, ranks among the supermundane divinities. She is the cause of all the harmony and analogy in the universe, and of the union of form and matter, connecting and comprehending the powers of all the mundane elements" (Taylor, *op. cit.*, p. 113, n.).

As to Mars, Proclus (*Plat. Rep.*, p. 388) tells us that he "is the source of division and motion, separating the contrarieties of the universe, which he also perpetually excites, and immutably preserves in order that the world may be perfect and filled with forms of every kind. . . . But he requires the assistance of Venus that

he may insert order and harmony into things contrary and discordant."

Thus we see that, in the Sensible World Vulcan is the Creator, Venus the Preserver, and Mars the Regenerator. And so the myth exhibits Vulcan as the legitimate husband, but Mars as the lover of Venus.

As to Mars, the God of War, this is a vulgar conception; in reality, as says Hermias (*Phædr.*), "the 'slaughter' which is ascribed to Mars signifies a divulsion from matter through rapidly turning from it, and no longer energizing physically, but intellectually. For slaughter, when applied to the Gods, may be said to be an apostacy from secondary natures, just as slaughter in this terrestrial region signifies a privation of the present life."

And finally Taylor tells us (*op. cit.*, p. 129 n.) that: "Vulcan is that divine power which presides over the spermatic and physical productive powers which the universe contains; for whatever Nature [the psycho-physical forces] accomplishes by verging to bodies, that Vulcan effects in a divine and exempt manner, by moving Nature, and using her as an instrument in his own proper fabrication."

In order finally to complete the subject, we must add a few more notes on the Constructive and Preservative Powers.

THE CYCLOPES AND CENTIMANI.

In this connection I would refer the reader to what has been already said of the Titans, and especially of the Cyclopes and Centimani, the Primal Architects and Guardian Powers. Now Hermias (*Phædr.*, Taylor, *op. cit.*, pp. 12-14) tells us that:

"Theology says that figure is first unfolded into light in these, and that the divinities, the Cyclopes, are the first principles and causes of the figures which subsist everywhere. Hence theology says that they are 'manual artificers.' For this triad [Cyclopes] is perfective of figures, 'And in their forehead one round eye was fix'd' (Hesiod., *Theog.*, v. 145). [This has reference to the 'third eye' and the creative force of the power which energizes thereby.]

"In the *Parmenides*, likewise, Plato, when he speaks of the straight, the circular, and that which is mixed [from both these], obscurely indicates this order. [The 'straight' (1), or diameter, or 'bound' is the paternal creative power; the 'circular' (o), or cir-

cumference, or 'infinity,' is the maternal vitalizing power; and the 'mixed' (all numbers) is the resulting universe, or the son.]

"But these Cyclopes, as being the *first causes* of figures, taught Minerva and Vulcan the various species of figures. . . . For (1) Vulcan is the cause of *corporal* figures, and of every *mundane* figure; but (2) Minerva of the *psychical* and *intellectual* figure; and (3) the [triple] Cyclopes of *divine*, and the *everywhere existing* figure."

This is the line of the Architects and Builders. But closely united with them is the triad of the Centimani, both triads being in the Noëtic-noëric Order, for as Hermias tells us (*ibid.*), "the triad of the Centimani is a guardian nature."

CURETES AND CORYBANTES.

The reflection of this Guardian Triad is found on both the noëric and supercosmic planes, in the triads (and also hebdomads) respectively of the Curetes and Corybantes.

The Curetes and Corybantes are frequently confused; they are the Guardians of the Creative Power, while it is yet too weak to defend itself. Therefore they watch over Zeus when a child. Now as the Guardians are closely associated with the Formative Powers, we naturally find the appropriate Minervas associated with both the Curetes and Corybantes, they being armed as she is armed (*Proc., Polit.*, p. 387). These Guardian Powers are also given the dragon-form (*Nonnus*, vi. 123).

So much for the Orphic Pantheon, an apparent chaos of unmeaning verbiage, but on closer inspection, a marvellous procession and return of divine and nature powers, ever revealing similar characteristics in orderly sequence, and affording an example of permutation and combination according to law, that it will be difficult to find paralleled elsewhere. But the most stupendous thought of all is, that all this multiplicity is, after all, One Deity; emanating, evolving, converting and reabsorbing itself; creating and preserving, destroying and regenerating itself; the Self, by itself, knowing itself, and separating from itself, and transcending itself.

VIII. ON THE MYSTERIES AND SYMBOLISM.

I have no intention in this Chapter to do anything more than touch in a most superficial manner on the general subject of the

Mysteries, of which Orpheus is said, traditionally, to have been the founder. The distinction between the various kinds of Mysteries, their history and development, and the nature of their rites and observances, pertain to the very heart of the Grecian theology; but the treatment of this grandiose and marvellously interesting subject must be reserved for greater leisure and opportunity for research than are mine at present. The Eleusinian, Orphic, Bacchic, Samothracian, Phrygian, Egyptian, Chaldean and other Mysteries all came from a common source. In Greece these rites became in time mostly identified with the name of Bacchus, who was the son of Zeus and Core in the Supercosmic Order. (See Chap. VII., "Vesta-Ceres-Juno.")

"INDIA IN GREECE"?

In later times it was believed that the Cult of Bacchus was introduced into Greece from India. This was owing to the fact that the Greeks in the army of Alexander the Great, having observed similar rites among the Indians, came to the erroneous conclusion that the Bacchic Mysteries were introduced directly from India, and this view was all the more insisted on by the writers of the time in order to flatter Alexander who was said to have been worshipped as Bacchus himself by the oriental nations whom he reduced to his sway.

The truth of the matter is that the Mystic Rites of both the Greeks and Indians, as has been shown above, came from the same archaic source.

The theory that the legend of the conquests of Bacchus in India was nothing more than a bastard mythical adulation of Alexander was first brought forward by Fréret (*Mém. de l'Acad.*; xxiii. 255). But Bacchus was far older in Greece than the time of Alexander; for as Gail says (*Rech. sur la Nat. du Culte de Bacchus*, p. 14); "Bacchus was recognized as a god *before the Hellenes had driven out the Pelasgi*." In the same passage the writer proves that the date of the Bacchic rites in Greece must be pushed back at least as far as 1,500 B.C.

The general consensus of opinion among the later mythological writers, therefore, that Bacchus was born in India, must be received with the greatest possible caution. The wild comparative

Grecian and Hindu mythology and Greek and Sanskrit philology, attempted by such writers as Wilford, Sir William Jones, and Pococke, must also be received with the greatest possible caution; for they all went on the theory of *direct* borrowing, instead of tracing both lines of descent up to a common source.

Apollodorus (I. iii. 2) tells us that "Orpheus discovered (εὑρε) the Mysteries of Dionysus." That is to say, that he found them elsewhere and introduced them into Greece; in other words, these Mysteries came from a remote antiquity. And so Lactantius (*Instit.*, i. 22): "Orpheus was the first to bring the Mysteries of Dionysus into Greece . . . and these Mysteries are called Orphic to our day." And so also Diodorus (iii. 64) and Herodotus (ii).

THE PERFECTIONS OF VIRTUE.

These Mysteries were looked upon as the Perfections of Virtue, the blossoming of the flower and promise of manhood. Thus Charondas (Stob., xlv. 289) speaks of "initiation into the greatest and most perfect rite, meaning thereby the flower of perfect manhood" (τελείσθαι τὴν μεγίστην καὶ τελεωτάτην τελετὴν, ἀνδραγαθίαν μνούμενος). And thus also they were called "the efflorescence of virtue" (τὰ ὄργια τῆς ἀρετῆς)—*orgia* signifying "burstings forth" or "efflorescence."

These Mystic Rites were guarded in the greatest secrecy and had nothing to do directly with the public worship and sacrifices. The punishment for revealing their secret was death.

It is interesting to set down here one of the oaths taken by neophytes. It is attributed to Orpheus and cited by Justin (*Cohort.*, xv. 78), and Cyril (i. 33, A): "So help me Heaven, work of God, great and wise; so help me the Word (αὐδὴν) of the Father which he first spake, when he established the whole universe in his wisdom." (See also *Chron. Alex.*, p. 47, D, where the same oath is attributed to Hermes Trismegistus.)

That these rites were designed for the welfare of mankind and the perfection of the highest virtue is borne out by the note of Taylor (*Myst. Hymns*, p. 131), who tells us that: "In the hymn to Apollo, Orpheus, or, as he wrote those hymns for the Mysteries, the initiating priest, *prays for the welfare of all mankind.*"

THE FANTASIES OF SCHOLARSHIP.

The perfection of the highest virtue and the opening of the real spiritual senses constituted the highest degree of the Mysteries; another and most important part of the discipline was the training in the interpretation of myth, symbol, and allegory, the letters of the mystical language in which the secrets of nature and the soul were written, so plainly for the initiated, so obscurely for the general. Without this instruction the mythical recitals and legends were unintelligible. They were and are still unintelligible. Every interpretation has been attempted, the favourite rendering being the "sun-myth theory"—interpretations that are more fantastic than the mythical tales themselves. Of these perhaps the most naïvely grotesque are Faber's Noachian theory, as set forth in his *Cabiri*, and the strange conceit of Goropius Becanus who, in his *Thaumatoscopion Symbolicum*, says: "I therefore assert and proclaim that the Grecian fables contain neither Indian theosophy, nor Hermetic philosophy, nor physics, nor metaphysics, but simply the art of cookery!" All of which he proceeds to demonstrate at great length with a wealth of learned lunacy.

The symbols of the Mysteries and the mythical narrations summed up and explained the workings of occult nature and the powers, faculties and nature of the human soul. Mere rationalistic speculation, warped theological prejudice, and the grotesque perversions of diseased philology, are, therefore, all absolutely incompetent even to understand the nature of the problem they fondly imagine they have solved.

Let us, therefore, take a few more instances of this symbolical and mythological method.

THE LION'S CUB.

Alcman, the famous lyric poet of Sparta, tells us (Welcher, Frag. xxv.), that Dionysus was fed on lion's milk. Further, Herodotus (v. 92) mentions an oracle which declares, "an eagle lays her egg on the rocks and gives birth to a lion," and Aristophanes, who frequently ventured to jest concerning the Mysteries, says (*Eqq.*, 1037), "There is a woman who shall give birth to a lion in Holy Athens." Compare this with what has been said above

concerning the mystical birth at Eleusis, and the Egg and triple-formed God, with the heads of a lion, etc. Dionysus was the perfected candidate, he was fed on lion's milk, the spiritual influx of the higher mind, born from the Egg of the Great Bird, the Cosmic Mother.

THE FAWN SKIN.

In the Mysteries, the Mystæ were clad in a fawn skin (*νεβρίς*), as we are told by Aristophanes (*Ran.*, 1242). Euripides (*Bacch.*, 138) calls this skin "the sacred vesture" (*ἱερὸν ἐνδυτὸν νεβρίδα*). The legend runs that when Bacchus came forth from the thigh of Jupiter, Mercury received him on a fawn skin (*Mus. Pio-Clem.*, tom. iv, pl. 19). In Hymn LII., Orpheus sings of Bacchus as clothed with fawn skins. Bacchus as conqueror in India is represented with a fawn skin spangled with stars (*Nonn.*, xiv. 239). Diodorus (I. ii) calls it an emblem of the heavenly vault. Arrows could not pierce this "skin," and Nonnus (p. 1252, 8vo. ed.) tells us that "the hills burst asunder touched by the magic skin of Lyæus" (*Comp. Gail, Recherches*, pp., III, 203, and 205). We sometimes also find mention of a leopard or tiger skin. In the *Mahābhārata*, the great religious epic of India, directions are given for the practice of Yoga or Theurgy, and among other receipts the aspirant is instructed to lay a deer skin or tiger skin on kusha grass as a seat upon which to practise mystic meditation. From all of which it appears that the fawn skin was not only a symbol, but also of physical service. It appears to have been a symbol of that starry or "astral" vesture or envelope which is the storehouse of all forces and substances in each man's universe, and which must not be confounded with the so-called "astral body." Its physical use was for the purpose of assisting in the concentration of the magnetic aura. It was only apparently when the candidate had reached the first degree of outer initiation that he was clothed with this skin, the verb *νεβρίζειν*, the technical term for the investiture with the skin, being explained by Photius (*Lex.*, *sub voc.*) as *ὡς τοῦ τελούντος τοὺς τελουμένους τούτῳ καταζώννυντος*, where the technical word for initiation is twice employed.

G. R. S. MEAD.

(*To be continued.*)

DEVACHAN.

(Continued from page 422.)

THE first impressions, then, of the pupil who enters the devachanic plane in full consciousness will probably be those of intense bliss, indescribable vitality, and enormously increased power. And when he makes use of his new sense to examine his surroundings, what does he see? He finds himself in the midst of what seems to him a whole universe of ever-changing light and colour and sound, such as it has never entered into his loftiest dreams to imagine. Verily it is true that down here "eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive" the glories of the devachanic plane: and the man who has once experienced them in full consciousness will regard the world with widely different eyes for ever after. Yet this experience is so utterly unlike anything we know on the physical plane that in trying to put it into words one is troubled by a curious sense of helplessness—of absolute incapacity, not only to do it justice, for of *that* one resigns all hope from the very outset, but even to give any idea at all of it to those who have not themselves seen it. Let a man imagine himself, with the feelings of intense bliss and enormously increased power already described, floating in a sea of living light, surrounded by every conceivable variety of loveliness in colour and form, the whole changing with every wave of thought that he sends out from his mind, and being indeed, as he presently discovers, only the expression of his thought in the matter of the plane and in its elemental essence. For that matter is of the very same order as that of which the mind-body is itself composed, and therefore when that vibration of the particles of the mind-body which we call a thought occurs, it immediately extends itself to this surrounding devachanic matter, and sets up corresponding vibrations in it, while in the elemental essence it images itself with absolute exactitude. Concrete thought naturally takes the shape of its objects,

while abstract ideas usually represent themselves by all kinds of perfect and most beautiful geometrical forms, though in this connection it should be remembered that many thoughts which are little more than the merest abstractions to us down here become concrete facts on this loftier plane.

It will thus be seen that in Devachan anyone who wishes to devote himself for a time to quiet thought, and to abstract himself from his surroundings, may actually live in a world of his own without possibility of interruption, and with the additional advantage of seeing all his ideas and their consequences fully worked out passing in a sort of panorama before his eyes. If, however, he wishes instead to observe the plane upon which he finds himself, it will be necessary for him very carefully to suspend his thought for the time, so that its creations may not influence the readily impressible matter around him, and thus alter the entire conditions so far as he is concerned. This holding of the mind in suspense must not be confounded with the blankness of mind towards the attainment of which so many of the Hatha Yoga practices are directed : in the latter case the mind is dulled down into absolute passivity in order that it may not by any thought of its own offer resistance to the entry of any external influence that may happen to approach it—a condition closely approximating to mediumship ; while in the former the mind is as keenly alert and positive as it can be, holding its thought in suspense for the moment merely to prevent the intrusion of a personal equation into the observation it wishes to make. When the visitor to the devachanic plane succeeds in putting himself in this position he finds that although he is no longer himself a centre of radiation of all that marvellous wealth of light and colour, form and sound, which I have so vainly endeavoured to picture, it has not therefore ceased to exist ; on the contrary, its harmonies and its coruscations are but grander and fuller than ever. Casting about for an explanation of this phenomenon, he begins to realize that all this magnificence is not a mere idle or fortuitous display—a kind of devachanic aurora borealis ; he finds that it all has a meaning—a meaning which he himself can understand, and presently he grasps the fact that what he is watching with such ecstasy of delight is simply the glorious colour-language of the Devas—the expression of the thought or the

conversation of beings far higher than himself in the scale of evolution. By experiment and practice he discovers that he also can use this new and beautiful mode of expression, and by this very discovery he enters into possession of another great tract of his heritage in this celestial realm—the power to hold converse with, and to learn from, its loftier non-human inhabitants, with whom we shall deal more fully when we come to treat of that part of our subject.

By this time it will have become apparent why it was impossible to devote a section of this paper to the scenery of Devachan, as was done in the case of the astral plane; for in point of fact Devachan has *no* scenery except such as each individual chooses to make for himself by his thought—unless indeed we take into account the fact that the vast numbers of entities who are continually passing before him are themselves objects in many cases of the most transcendent beauty. If the visitor wishes to carry his analysis of the plane still further, and discover what it would be when entirely undisturbed by the thought or conversation of any of its inhabitants, he can do so by forming round himself a huge shell through which none of these influences can penetrate, and then (of course holding his own mind perfectly still as before) examine the conditions which exist inside his shell. If he performs this experiment with sufficient care, he will find that the sea of light has become—not still, for its particles continue their intense and rapid vibration, but as it were homogeneous; that those wonderful coruscations of colour and constant changes of form are no longer taking place, but that he is now able to perceive another and entirely different series of regular pulsations which the other more artificial phenomena had previously obscured. These are evidently universal, and no shell which human power can make will check or turn them aside. They cause no change of colour, no assumption of form, but flow with resistless regularity through all the matter of the plane, outwards and in again, like the exhalations and inhalations of some great breath beyond our ken. There are several sets of these, clearly distinguishable from one another by volume and by period of vibration, and grander than them all sweeps one great wave which seems the very heart-beat of the system—a wave which, welling up from unknown centres on far higher planes, pours out

its life through all our world, and then draws back in its tremendous tide to That from which it came. In one long undulating curve it comes, and the sound of it is like the murmur of the sea ; and yet in it and through it all the while there echoes a mighty ringing chant of triumph—the very music of the spheres. The man who once has heard that glorious song of nature never quite loses it again ; even here on this dreary physical plane of illusion he hears it always as a kind of undertone, keeping ever before his mind the strength and light and splendour of the real life above.

If the visitor be pure in heart and mind, and has reached a certain degree of spiritual development, it is possible for him to identify his consciousness with the sweep of that wondrous wave—to merge his spirit in it, as it were, and let it bear him upward to its source. It is possible, I say ; but it is not wise—unless, indeed, his Master stands beside him to draw him back at the right moment from its mighty embrace : for otherwise its irresistible force will carry him away onward and upward into still higher planes, whose far greater glories his ego is as yet unable to sustain ; he will lose consciousness, and with no certainty as to when and where and how he will regain it. It is true that the ultimate object of man's evolution is the attainment of unity, but he must reach that final goal in full and perfect consciousness as a victorious king entering triumphantly upon his heritage, not drift into absorption in a state of blank unconsciousness but little removed from annihilation.

All that we have hitherto attempted to indicate in this description may be taken as applying to the lowest subdivision of the devachanic plane ; for this realm of nature, exactly like the astral or the physical, has its seven subdivisions. Of these four are called in the books the *rûpa* planes, while the other three are spoken of as *arûpa* or formless—the reason for these names being that on the *rûpa* planes every thought takes to itself a certain definite form, while on the *arûpa* subdivisions it expresses itself in an entirely different manner, as will presently be explained. The distinction between these two great divisions of the plane—the *rûpa* and the *arûpa*—is very marked ; indeed, it even extends so far as to necessitate the use of different vehicles of consciousness. The vehicle appropriate to the four *rûpa* levels is the mind-body, out of the matter of which the Adept forms his *Mâyâvirûpa*, while that of the

three arûpa levels is the causal body—the vehicle of the reincarnating ego, in which he passes from life to life throughout the whole manvantara. Another enormous distinction is that on those four lower subdivisions illusion is still possible—not indeed for the entity who stands upon them in full consciousness during life, but for the person who passes there after the change which men call death. The higher thoughts and aspirations which he has poured forth during earth-life then cluster round him, and make a sort of shell about him—a kind of subjective world of his own; and in that he lives his devachanic life, seeing but very faintly or not at all the real glories of the plane which lie outside. On the three arûpa subdivisions no such self-deception is possible; it is true that even there many egos are only slightly and dreamily conscious of their surroundings, but in so far as they see, they see truly, for thought no longer assumes the same deceptive forms which it took upon itself lower down.

The exact condition of mind of the human inhabitants of these various sub-planes will naturally be much more fully dealt with under its own appropriate heading; but a comprehension of the manner in which thought acts in the rûpa and arûpa levels respectively is so necessary to an accurate understanding of these great divisions that it will perhaps be worth while to recount in detail some of the experiments made by our explorers in the endeavour to throw light upon this subject. At an early period of the investigation it became evident that on the devachanic as on the astral plane there was present an elemental essence quite distinct from the mere matter of the plane, and that it was, if possible, even more instantaneously sensitive to the action of thought here than it had been in that lower world. But here in Devachan *all* was thought-substance, and therefore not only the elemental essence, but the very matter of the plane was directly affected by the action of the mind; and hence it became necessary to make an attempt to discriminate between these two effects. After various less conclusive experiments a method was adopted which gave a fairly clear idea of the different results produced, one investigator remaining on the lowest subdivision to send out the thought-forms, while others rose to the next higher level, so as to be able to observe what took place from above, and thus avoid many possibilities of confusion. Under these

circumstances the experiment was tried of sending an affectionate and helpful thought to an absent friend. The result was very remarkable; a sort of vibrating shell, formed in the matter of the plane, seemed to be sent out in all directions round the operator, corresponding exactly to the circle which spreads out in still water from the spot where a stone has been thrown into it, except that this was a sphere of vibration extending itself in three (or perhaps four) dimensions instead of merely over a flat surface. It seemed as though these vibrations, like those on the physical plane, though very much more gradually, lost in intensity as they passed further away from their source, till at last at an enormous distance they seemed to be exhausted, or at least became so faint as to be imperceptible. Thus every one on the devachanic plane is a centre of radiant thought, and yet all the rays thrown out cross in all directions without interfering with one another in the slightest degree, just as rays of light do down here. This expanding sphere of vibrations was many coloured and opalescent, but its colours also grew gradually fainter and fainter as it spread away. The effect on the elemental essence of the plane was, however, entirely different. In this the thought immediately called into existence a distinct form resembling the human, of one colour only, though exhibiting many shades of that colour. This form flashed across the ocean with the speed of thought to the friend to whom the good wish had been directed, and there took to itself elemental essence of the astral plane, and thus became an ordinary artificial elemental of that plane, waiting, as explained in Manual No. V., for an opportunity to pour out upon him its store of helpful influence. In taking on that astral form the devachanic elemental lost much of its brilliancy, though its glowing rose-colour was still plainly visible inside the shell of lower matter which it had assumed, showing that just as the original thought ensouled the elemental essence of its own plane, so that same thought, plus its form as a devachanic elemental, acted as soul to the astral elemental—thus following closely the method in which Âtmâ itself takes on sheath after sheath in its descent through the various planes and sub-planes of matter.

Further experiments along similar lines revealed the fact that the colour of the elemental sent forth varied with the character of the thought. As above stated, the thought of strong affection

produced a creature of glowing rose-colour; an intense wish of healing, projected towards a sick friend, called into existence a most lovely silvery-white elemental; while an earnest mental effort to steady and strengthen the mind of a depressed and despairing person resulted in the production of a beautiful flashing golden-yellow messenger.

In all these cases it will be perceived that, besides the effect of radiating colours and vibrations produced in the matter of the plane, a definite force in the shape of an elemental was sent forth towards the person to whom the thought was directed; and this invariably happened, with one notable exception. One of the operators, while on the lower division of the plane, directed a thought of intense love and devotion towards the Adept who is his spiritual teacher, and it was at once noticed by the observers above that the result was in some sense a reversal of what had happened in the previous cases. It should be premised that a pupil of any one of the great Adepts is always connected with his Master by a constant current of thought and influence, which expresses itself on the devachanic plane as a great ray or stream of dazzling light of all colours—violet and gold and blue; and it might perhaps have been expected that the pupil's earnest, loving thought would send a special vibration along this line. Instead of this, however, the result was a sudden intensification of the colours of this bar of light, and a very distinct flow of magnetic influence *towards the pupil*; so that it is evident that when a student turns his thought to the Master, what he really does is to vivify his connection with that Master, and thus to open a way for an additional outpouring of strength and help to himself from higher planes. It would seem that the Adept is, as it were, so highly charged with the influences which sustain and strengthen, that any thought which brings into increased activity a channel of communication with him sends no current towards him, as it ordinarily would, but simply gives a wider opening through which the great ocean of his love finds vent.

On the arûpa levels the difference in the effect of thought is very marked, especially as regards the elemental essence. The disturbance set up in the mere matter of the plane is similar, though greatly intensified in this much more refined form of matter; but in the essence no form at all is now created, and the method of action

is entirely changed. In all the experiments on lower planes it was found that the elemental produced hovered about the person thought of, and awaited a favourable opportunity of expending his energy either upon his mind-body, his astral, or even his physical body; here the result is a kind of lightning-flash of the essence from the causal body of the thinker direct to the causal body of the object of his thought; so that while the thought on those lower divisions is always directed to the mere personality, here you influence the reincarnating ego, the real man himself, and if your message has any reference to the personality it will reach it only from above, through the instrumentality of the Kârana Sharîra.

If it be asked what is the real difference between the matter of the various sub-planes of Devachan, it is not easy to answer in other than very general terms, for the unfortunate scribe bankrupts himself of adjectives in an unsuccessful endeavour to describe the lowest plane, and then has nothing left to say about the others. What, indeed, can be said, except that ever as we ascend the material becomes finer, the harmonies fuller, the light more living and transparent? There are more overtones in the sound, more delicate intershades in the colours as we rise, and it has been poetically yet truly said that the light of the lower plane is darkness on the one above it. Perhaps this idea is simpler if we start in thought from the top instead of the bottom, and try to realize that on that highest sub-plane we shall find its appropriate matter ensouled and vivified by an energy which still flows down like light from above—from a plane which lies away beyond Devachan altogether. Then if we descend to the second subdivision we shall find that the matter of our first sub-plane has become the energy of this—or, to put the thing more accurately, that the original energy, plus the garment of matter of the first sub-plane with which it has endued itself, is the energy of this second sub-plane. In the same way, in the third division we shall find that the original energy has twice veiled itself in the matter of these first and second sub-planes through which it has passed; so that by the time we get to our seventh subdivision we shall have our original energy six times enclosed or veiled, and therefore by so much the weaker and less active. This process is exactly analogous to the veiling of Âtmâ in its first descent in order to energize the matter of the planes of the cosmos,

and as it is one which frequently takes place in nature, it will save the student much trouble if he will try to familiarize himself with the idea.

In speaking of the general characteristics of the plane we must not omit to mention the âkâshic records, which form what may be called the memory of nature, the only really reliable history of the world. Whether what we have on this plane is the absolute record itself or merely a devachanic reflection of it, it is at any rate clear, accurate and continuous, differing therein from the disconnected and spasmodic manifestation which is all that represents it in the astral world. It is, therefore, only when a clairvoyant possesses the vision of this devachanic plane that his pictures of the past can be relied upon; and even then, unless he has the power of passing in full consciousness from that plane to the physical we have to allow for the possibility of errors in bringing back the recollection of what he has seen. But the student who has succeeded in developing the powers latent within himself so far as to enable him to use the devachanic sense while still in the physical body, has before him a field of historical research of most entrancing interest. Not only can he review at his leisure all history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from its very beginning, watching the slow development of intellect in man, the descent of the Lords of the Flame and the growth of the mighty civilizations which they founded. Nor is his study confined to the progress of humanity alone; he has before him, as in a museum, all the strange animal and vegetable forms which occupied the stage in days when the world was young; he can follow all the wonderful geological changes which have taken place, and watch the course of the great cataclysms which have altered the whole face of the earth again and again. Many and varied are the possibilities opened up by access to the âkâshic records—so many and so varied indeed that even if this were the only advantage of the devachanic plane it would still transcend in interest all the lower worlds; but when to this we add the remarkable increase in the opportunities for the acquisition of knowledge given by its new and wider faculty—the privilege of direct untrammelled intercourse not only with the great

Deva kingdom, but with the very Masters of Wisdom themselves—the rest and relief from the weary strain of physical life that is brought by the enjoyment of its deep unchanging bliss, and above all the enormously enhanced capability of the developed student for the service of his fellow-men—then we shall begin to have some faint conception of what a pupil gains when he wins the right to enter at will and in perfect consciousness upon his heritage in the bright realm of Sukhâvatî.

C. W. LEADBEATER.

(To be continued.)

THE SEVENFOLD UNIVERSE.

"THOUGH human knowledge could never rise to a knowledge of the absolute, it might show the way to a fellowship with it." This sentence, in which Max Müller describes the general drift of thought underlying the philosophy of Dionysius the Areopagite, may also be taken as describing the mental attitude of many students towards Theosophy; for though we are fully aware of the logical impossibility of realizing the true inwardness of that transcendent state of consciousness which we ascribe to the Logos, yet we believe that it is possible for man to conceive of the general scheme of universal evolution in such a way as shall bring him into close and permanent fellowship with the spiritual forces of which the phenomenal world is but the manifestation, so that we may in a very real sense build a bridge for ourselves which shall connect that which is human with that which is divine. Speaking of Divinity we place its highest manifestation in the Logos, using that word in the sense in which it was used by the Platonists, the Stoics, the Neo-Platonists and the Alexandrian Christians—namely, as the Word made manifest, or the mind and consciousness of the universe. We speak of three Logoi, the unmanifested Logos, the Second Logos and the manifested Logos, because we recognize the fact that before the Word became manifest it had to pass from absolute to definite infinity, a progress described by the Vedântins under the metaphors of Brahman, Mûlaprakriti, and Brahmâ. Here we have a definite conception of the nature of ultimate divinity. It is that of a universal mind, and we conceive it to be in the beginning perfect in itself, without parts or attributes, the one mysterious matrix in which are to be born those countless forms of life which glitter in the heavens as suns and stars, or absorb the divine fire thus focussed as life-bearing planets.

We also find in the *Secret Doctrine* that the mind of the universe has periodic changes of alternate rest and activity, just as its

microcosmic counterpart, the mind of man, alternately sleeps and wakes: and the analogy is emphasized by the Vedântins, who call these periods the days and nights of Brahmâ. But our conception of the universal mind does not stop here, for not only does the thinker or unmanifested Logos bring into existence a universal consciousness, but this consciousness is full of the latent knowledge which it has gained from evolution through previous periods of universal activity, and it is the progressive awakening of these thoughts to subjective existence, and their subsequent definite formulation as solid objects of divine contemplation, that gives us the seven great planes of the universe, forming the seven-runged ladder which nature and spirit have to climb in order that the Self of the universe and the self of man may recognize their oneness.

Thus we see that the physical universe is the outward expression of the thoughts of God, or the Logos, which thoughts belong to the thinker or unmanifested Logos, the unknown being whose wisdom is the perfected conceptions of other evolutionary periods previous to our own.

Now though we may not be able to enter into the true inwardness of all this, yet we may learn to understand somewhat of the reason for the division of the universe into seven planes, because logical sequence and rational development are common both to it and to man. Bearing this in mind let us, starting with the third or manifested Logos, develop it according to the laws which regulate a mind awakening to self-perception.

In the beginning, we are told, there was darkness: that is to say, the mind of the universe embraced all space as one stupendous and homogeneous perfection in which all thought was lost in its own unity.

But the universal mind, though lost in its own perfection, is awakening to more definite perception, and its rising intuition fills the universe with light, the subtle metaphysical light of intellect, the divine noumenon of phenomenal fire. This gives us the second plane, that on which the substance of consciousness becomes manifest as light. The third stage of the awakening of the universal mind is evidently that wherein it reaches to full perception of itself as a unit of positive mentality. By the light of awakened intelli-

gence it becomes conscious as a pervading wisdom, and at this stage the Logos is called by the Vedântins Mahat. These three planes represent the rousing of the universal mind to a full consciousness of its mentality, and it then becomes aware of itself as a compound unit, made up of countless ideas, each one of which represents a long heredity of changing forms, in which the idea has developed itself through the mineral, vegetable and animal kingdoms of some previous evolutionary period into a human soul, in order that it might pass on to its full perfection as a spiritual individuality or a perfected idea of the divine mind. These ideas are the archetypal ideas of Plato and the Neo-Platonists, the Logoi of the Stoics and the Gods of the *Secret Doctrine*; they are, as just said, the elaborations of a Manvantara previous to our own.

To return to the unfolding of the seven planes. The universe is now ready to manifest its inherent wisdom, which, as we have seen, consists in definite archetypal ideas. The next four planes are the gradual awakening of these ideas to formulated objectivity in the divine consciousness of the Logos. Its light being manifest, and also the mind which is to think, we have as a logical result the one defining the other, and each idea becoming clearly and distinctly defined.

The mind of the Cosmos is then conscious of them as creative forces, and this is the next phase of its awakening. It gives us the fohatic plane, where the archetypal ideas exist in a more concrete form as ideal entities of light, having each the force and character of a distinctive natural law. This generalization is not a mere assumption, but a logical deduction from the interaction of the two states of consciousness in which the universe now exists—an interaction which produces, as we see, the fourth or fohatic plane. If we wish to draw a parallel between the human and divine minds we should say that on this plane the divine thoughts—or the mental images which are the prototypes of the phenomenal universe—have been thrown off as thought-forms, and that these differ from the thought-forms thrown off by the human mind, in that because they are complete and perfect they possess the force and energy of a natural law, whereas our own, being incomplete conceptions, have no such value. A consideration of these thought-forms of the fohatic plane brings us in logical succession to the next stage of

the seven through which the consciousness of the universe must pass before the Logos, or Word, is made flesh. These active forms of light, ideas, forces of nature, or Gods (they are all synonymous terms), fill the universe with life, and thus bring on the fifth state or jaivic plane. The nature of this vitality may be better explained by reviewing the process by which the archetypal ideas—of which the Logos is the synthesis—acquired creative power. Each one is, as we have seen, an individual idea; each therefore possesses a character of its own. This character is the result of a previous evolution of the idea through the matter and substance of a former universe, so that a perfected idea of one universe becomes a creative idea of another. On the fohatic plane, in virtue of what we may call this ideal heredity, the now creative idea becomes an organizing agent in matter, and its powers of organization represent previously acquired capacities. The sequence of forms which mark the progressive development of one such idea will be the unfolding of these capacities. Passing through the three natural kingdoms below man (to say nothing of elemental kingdoms), the evolving idea eventually individualizes itself as a human soul, each soul thus possessing an ancestry which attaches it to a definite series of genera and species in the lower kingdoms of nature. But at this point, since the idea has developed individual will, the relation of itself as an archetype to itself as an evolving individuality undergoes certain changes. Without entering further into this subject I have said enough to show what I mean, when I say that life as growth seems to me to be the activity which comes from the unfolding of acquired characteristics (which are also explanatory meanings) of archetypal ideas, and the actual principle of vitality would then be the effort these characteristics make; they are, as we see, at different levels of evolution, and are to level up in a united act such as shall in the end reproduce the original and archetypal idea in perfection, *plus* the new meaning which it will have acquired by its evolution through this universe.

It follows from this way of looking at things that vitality as growth may be almost said to be the activity which accompanies and produces the recollections of a cosmic memory; and if this be so—and there are many collateral arguments to support such a contention—then simultaneously with the calling into existence of the

jaivic plane we have the cosmic consciousness recalling the appropriate forms which the wisdom of the Gods proclaims as necessary to give appropriate vehicles for their vitality. Thus we have the astral plane of the universe or cosmic consciousness, giving shape to its own vitality. And as the mind of the universe must proceed to objectify their unity, we have the material plane or that stage where the consciousness of the cosmic mind has become definitely fixed in its perceptions.

Here then we have deduced a connected sequence of unfolding states of consciousness for the universal mind, in which the first state is that of perfect ideal homogeneity and the last is concrete perception of its differentiations. The evolution of a universe is that of its archetypal ideas, and this generalization may with appropriate modifications be applied to the minor evolutions of solar systems, planets, etc. Thus in our world the biological evolution of modern science is, according to this reading of the riddle, the manifestation of the characteristics which belong to archetypal ideas composing the Logos of our planetary manifestation, which are themselves components in yet deeper and grander thoughts or archetypes belonging to the Logos of the universe. Environment and natural selection may play important parts in modifying the evolution of these ideas, and *adaptability* may be the method by which the Gods learn to develop new meanings from themselves, adapted to give expression to the new meaning attaching to the Logos of our universe—a meaning born from the evolution of a previous universe. But the types and classifications of natural life, and later on the intellectual development of individual souls must be, at least to my thinking, subject to the guiding influence of appropriate and archetypal ideas. The lower forms of earth-life will represent the earlier efforts of that process of levelling up, which we have seen to be necessary in order that the different levels of ideal development, through which each idea (or God) has had to pass to reach to creative power, may combine to express eventually the perfect meaning of the archetypal thought.

THOS. WILLIAMS.

RECURRENT QUESTIONS.

12. *Does occult science consider the nebular hypothesis commonly taught in the West to be accurate? And can any additional information be given as to the origin of the solar system?*

Some time ago we ourselves propounded almost the same question to one whose knowledge is infinitely greater than our own, and what follows is simply the substance of the reply we then received. It was premised that questions relating to the origin of chains or solar systems are excessively difficult to answer, and that the replies given to them are likely to prove somewhat misleading, since they must of necessity be extremely incomplete. Nor is the subject one to be approached lightly, for the working out of the plan of a system and its component chains of worlds requires the use throughout incalculable ages of forces of the most stupendous character, wielded by beings of ineffable glory and power—those spoken of in the *Secret Doctrine* as the Ah-hi or Builders. Now all the most important of these forces are as yet entirely unknown to mankind, and those who as they climb the steps of the Path gain theoretical and elementary knowledge of some of them, are not allowed to divulge even the little that they know. These considerations tend to show that the subject of cosmogenesis may be more profitably studied—as to its details at any rate—when more extended capacities of comprehension have been developed than those at present in the possession of the ordinary student, and in the meantime many reservations and limitations must be taken for granted in any attempt made to answer questions about it.

The exalted being who undertakes the formation of a system first of all forms in his mind a complete conception of the whole, with all its successive chains of worlds; and by the very fact of forming that conception he calls the whole into simultaneous existence on a certain high plane upon which his thought acts directly

—a plane from which the various globes descend when required into whatever state of objectivity may be respectively destined for them. This process of descent may often be gradually going on for many ages before the globes are used for human evolution—indeed, before they would seem to man to exist at all. But it is well to remember that the powers who direct the course of evolution invariably make the fullest possible use of every globe at all periods of its history—during its stages of preparation and decay, as well as in the time of its greatest activity. Several streams of evolution are usually flowing through a planet at any given time, and there is no part of its existence during which it is not a fit channel for one or more of these.

As to the nebular hypothesis, in its broad outline it is undoubtedly correct, and there are systems in which every detail, including even the origin by stellar impact, has been carried out exactly as modern science supposes. But the cosmic builders are not limited to one method, and though our own solar system commenced its existence in the form of a nebula, that nebula was not originated by collision. Its builder first set up a centre of what we must call inconceivably intense electric action—action not only upon the lower planes, in connection with which alone we know something of electricity, but upon all the higher ones as well. This produced a correspondingly intense electric field, the diameter of which was considerably greater than that of the orbit of Neptune. It must be borne in mind that though this is formed in what appears to us to be empty space, it is in reality in an absolutely solid block of etheric matter; and this intense action of that higher form of electricity transforms the whole of this vast sphere into a kind of vortex into which more and more of this etheric matter may be drawn, until, when sufficient condensation is secured, a shock of a different character causes this to change into a mass of glowing gas at a temperature of which it is impossible to have any conception. Thus, though by a different method, we arrive at the glowing revolving nebula which science postulates, and from this point the development of the globes follows the plan as ordinarily understood. This of course refers only to the matter of the physical globes; the majority of the worlds of any system are those on the astral and devachanic planes, and naturally the physical condition of the system

does not in any way affect the life upon them, so that the earlier stages of evolution of many chains have made considerable progress before the glowing mass of physical matter is ready to be formed into even the most rudimentary worlds. The number and position of the globes is, as before stated, part of the original plan, and the breaking up of the revolving nebula into rings is regulated according to the requirements of the case. Such a ring of physical matter not yet aggregated into a single globe may be seen in what are called the asteroids. When a physical world is required in that locality, a minor vortex ring will be set up which will absorb one after another of those smaller bodies as they cross its orbit, the heat generated by the numerous collisions welding the whole into one nebulous planet. The earth and the moon were formed in much the same way, though the latter was brought into objectivity and fitted for habitation before the former. The matter composing both was originally one ring, first of nebulous and then of meteoric matter. When the moon was required only so much of this ring was collected in its vortex as was needed for it, the material of the future earth still remaining distributed round the orbital ring.

C. W. L.

13. *Is it not possible that at the close of our Manvantara there may be some souls who have not attained to self-consciousness? If so, what becomcs of them?*

Every soul must have reached some degree of self-consciousness, for self-consciousness, the recognition of the I, is the condition of individualization. When we speak of an individual or a soul, we mean an entity that recognizes itself as "I." But the degree attained may be very small, and the "I" may still be identified with one or other of the vehicles instead of with the true self. Such souls will pass into a state of rest and happiness, suitable to the stage in evolution which they have reached, and when, in a new Manvantara, some of the humanity of a fitting globe have reached the point that these souls had previously attained, they will incarnate among them, and continue the regular course of evolution.

A. B.

14. *When we are told in 'The Voice of the Silence' that so long as the soul feels either pain or pleasure it cannot begin to tread the Path, does it mean that the soul must lose its love of beauty? Is the joy that one feels in seeing, say, a snow-covered mountain, an illusion and something to be got rid of?*

Most certainly not. The soul must rise above both pleasure and pain in the ordinary sense of the words; that is to say, neither must have power to shake its resolution or to turn it aside from the straight way to its goal. Of course also it must have risen above the attachment to earth which would cause it to find either pleasure or pain in the mere trivial matters that engage the attention of the ordinary crowd, the things that please or pain Kâma. But the love of beauty is a far higher thing; it is an emotion into which a mânasic element enters, and which finds far fuller satisfaction on the devachanic plane than on the physical. The animal—except possibly as a constituent of sex-attraction—does not enjoy beautiful sights or sounds; delight in the colours of a sunset sky, in an exquisite landscape, in a range of snowy mountains, in harmoniously linked sounds—this is a human attribute, and is dependent on the development of Manas; it is therefore to be encouraged and trained. It is an illusion only as all manifestation is illusionary, but it is a manifestation of that which transcends all beautiful things, and is beauty in the self. Beauty of form, however, must not be so loved and sought that, say, a repulsive exterior in a human being should blind us to moral and mental beauty, or a fair form veil from us moral and mental ugliness. The vision should pierce through form to the life it conceals; it should not allow form to *hide* life, and so be deceived by appearance.

A. B.

LETTERS TO A CATHOLIC PRIEST.—NO. I.

MY DEAR FRIEND,

We have so long and so freely communicated our ideas and wishes one to the other, that when you ask me to tell you why I cannot join you in your new venture, I feel that you are entitled to an answer.

There cannot, to my mind, be a nobler ideal of working for humanity than to do as you propose—to settle down actually in the very heart of the London poverty, and to try to deal with it, not as condescending to it from your height of “respectability,” but living as far as possible as one of the poor themselves, to see what can be done to awaken in their minds the self-respect which is the main thing wanting, and without which neither education nor religion can do much for them. It is here, as you rightly discern, that the misery of the East End lies—not in the mere poverty and suffering, for which, in itself, I care as little as you. There are and always have been plenty of people in the world who keep body and soul together on less than the average yearly income of a dweller in the London slums, and keep their self-respect notwithstanding; and as far as regards mere squalor and dirt, the Polish and German Jews who fill the streets of Spitalfields have mostly come from dens to which Flower and Dean Street and the like—well cleansed, well drained, well lighted and well policed—are Paradise itself. The real horror of the London streets is that the poor souls who fill them at nights are the actual and the most truly characteristic product of our boasted nineteenth century civilization—that the wretched women who, finding it impossible to sell the work of their hands for mere bread to eat, have learnt, as a matter of course, to sell themselves for it and to drink to forget their shame—and the drink-sodden brutal men about them, at a stage of degradation even below theirs, are all simply the natural, inevitable outcome of generations of that

"struggle for life" which is all society has found for them. It is a hard saying, but a true one, that it is we ourselves who have made them and are responsible for them. All honour then to those who recognize their responsibility, and make honest efforts to undo their work, and to restore to their poor brothers and sisters that "image of God" which has been so cruelly trodden out of them by the hoofs of those who have recklessly ridden over them to wealth and power.

But how to set about this? Forty years ago, which is about the time when what you are undertaking first took shape in my mind as a dream of my own life's work, no one could have conceived any answer but one. We were to "preach the gospel" to the poor. Why did not I go and do it then—why don't I come with you to do it now? My answer will of course be unpleasing to your mind, but I have so much confidence in your toleration of views which you do not share that I venture to present it, only wishing to remind you at the outset that these things are matters of natural temperament more than of logic. Some who read it may feel it answer to their own needs. As so often said in the gospels—he that *can* receive it, let him receive it. To those who cannot I must be content that it should remain, if needs be, a foolishness.

My natural temperament showed itself early as somewhat different from the ordinary one. When quite a small child I was instructed in Watts's hymns, as the manner then was. I learnt "to thank the wisdom and the grace"—amongst other things—"that I had food whilst others starve, or beg from door to door." And I recall quite distinctly that even then there seemed to me to be something wrong about this. I *was* thankful to have food, but somehow it did not seem to enhance the enjoyment to reflect that others were starving. Nor have I ever learnt this; "to stand on a rock and see others drown" has never been a pleasure to me, and never can be. But this is, and must be, the Christian attitude. Dante puts it sharply and clearly, as he does everything. When Beatrice descends to hell to fetch Virgil for the rescue of her lover, he asks her how it is she is not afraid to come there, and she answers, "I am so made, thank God, that your misery does not touch me." Well, for my part, I am *not* so made, thank God! In these few words lies the key to our differences. In the midst of the

sorrow, pain and sin around me I have ever felt that even Christianity could not give me the right word to say. As I grew up, and became a student for the Dissenting ministry, I found my fellows in the presence of trouble repeating the regular topics of consolation—that all was for the best—that we must submit to the will of God—that we should see it was all right in heaven, and so forth. This done, they went away feeling they had said all that was necessary, satisfied equally with their faith and with themselves. But I could not. I always felt that in saying such things I was mocking the sufferer with words—words only; and even when the words *did* console, as words do with most people, I myself was unsatisfied—unhappy. It was the same in my own interior life—the pain of my failure to attain was aggravated to an inconceivable extent by the instinctive feeling that the end set before us was also a matter of words only, and that even if attained, it was not the perfection I really wanted. There was always within me a dim vague idea of something, I knew not what, above and beyond the highest Christian virtue. One aspect of this trouble is well put in words which I take from Richard Jefferies:—

“The ideal of nature (he says) requires of us something *beyond* good. The conception of moral good does not satisfy one. Pure unselfishness is the best we know. But how unsatisfactory! Even the saving of life is a little thing compared with what the heart would like to do. The works called good are dry and jejune—soon consummated, often of questionable value, and leaving behind them a sense of vacuity. You give a sum of money to a good object and walk away; but it does not satisfy the craving of the heart. You deny yourself pleasure to sit by the bedside of an invalid—a good deed; but when it is done there remains an emptiness of soul. It is not enough; it is casuistry to say that it is. I often think the reason the world is so cold and selfish is because it has never yet been shown how to be anything else. It listens to the prophets of humanity; and it sees much real benevolence actually carried out. But the result is infinitesimal. Nothing comes of it; it does not satisfy the individual heart. The world at large continues untouched and indifferent—first, because its common sense is not convinced, and secondly, because its secret aspirations are in no degree satisfied. If any real spiritual or ideal good were proffered,

crowds would rush to participate in it. Nothing has as yet been given but empty words. These so-called 'goods' have proved as tasteless, and as much Dead Sea apples, as the apples of vice; perhaps even more bitter than the regrets of vice." And, passing from exterior works to the prayers and meditations which should lift one higher, there must be many besides myself who can say with St. Martin, "As for me, I feel that something is still wanting to fill the boundless desires which devour me. The prayers and truths which are given and taught us here below are too little for us—they are prayers and truths of time only; we feel we are made for something better—for eternity!"

And if, leaving the interior life, we turn to the world around us and watch its movements, the case is still the same. No one can keep his eyes on it for long without feeling assured that it *does* move, and this by fixed laws. But if he is not, as so many are, blinded by his preconceived ideas, he will soon feel equally assured of another thing—that the law by which the universe is guided has absolutely no relation whatever to the teachings of the Christian religion. We laugh at the quaint Chauvinism of Artemus Ward when he tells us that "the world revolves round its axle-tree once in every twenty-four hours, subject only to the Constitution of the United States;" but the attempt to subject its revolutions to biblical theology would be equally amusing were it not tragedy so prolonged and so terrible. This is indeed practically admitted by all ranks of religionists; from the Catholic priest to the Salvation Army "lieutenant," all will tell you that "the world lieth in wickedness"—is ruled not by God but by the devil—and that the only chance of doing any good, of "saving souls," is to set yourself, strong in your convictions, right across the line of its movements, in the hope that the "grace of God" will give you strength to stop and turn back the resistless course of cosmic evolution!

This, and no less, is what you and your companions are proposing to yourselves to do. I will not press you with the evident impossibility of it—an impossibility of which no Mrs. Partington's broom against the Atlantic can be so much as a figure. The idea is only conceivable to one shut up within the narrow limits of his creed—his devout congregation—nay, the very four walls of his church or chapel. Come out into the world of which we speak,

leave your surroundings and go up and down the streets of Paris or Berlin, *feel* the great life around you, the breath and depth of its currents, watch the direction of their slow but irresistible march ; and then think, if you can, of setting words out of an old book against it ! How well do not I remember the almost physical cold, clammy terror which grew upon me day by day, in such circumstances, as for the first time I realized to myself how miserably small and inadequate for any such purpose was the religion in which I had been so confident and of which I had been so proud ; as I perceived with what utter unconsciousness of it the great wheels moved on their round—mysterious, unhasting, unresting, as the stars in heaven. The Great Life of which we all form part is no more actuated by hatred of God than by love to Him ; resist, struggle against the conviction as we may, the fact remains undeniable, that of all which we think *should* be, of all the hopes, desires, feelings, which make up what we have considered our religion, our spiritual life and our expectations for the hereafter, the powers which actually *do* rule the great world simply know nothing and care less.

Now I have always been used to require from my religion not only a hope for the future, but an intelligible explanation of my present life. As is recognized on the first page of every catechism, we have a right to know why and how we came into the world, what is our business in it, and what will come of it all. Hence to me this great fact of which I speak, once completely realized, is of itself and alone sufficient to condemn Christianity. Whatever the real purpose of our existence may be (and of this we will speak further on), one thing at least is even now clear, that the Christian statement that we are made “to know and love God and be happy with Him hereafter” is but a small portion of the truth, if even it be so much as that. However beautiful the sentiment may be, we must answer that the world is clearly *not* made for that purpose.

But as I have said, I do not press this upon you. You are a theologian, and can say, in case of need, “*Credo quia impossibile*,” or in scripture phrase, “What is impossible with man is possible with God.” Your religion, if it has no answer to the questions of its troublesome babies, has at least what in human households often takes its place—a plentiful supply of sleeping draughts to make them

forget them. You yourself in your heart of hearts must know that you and your fellows will, after all your laborious and unselfish efforts, pass from the scene leaving the world as you found it, still moving on its own way, not yours : and you will comfort yourself, as I have so long tried to comfort myself, with kaleidoscopic arrangements of the old phrases—the will of God—our unworthiness of His assistance—our sins against Him—and so forth ; and finally, if all this is insufficient, you will put yourself and your troubles to sleep like a child with the time-honoured Daffy's elixir that “ we shall see it was all for the best hereafter ! ” And so you will drift off into a hereafter in all probability as unlike your expectations as this life has been unlike your teachings.

Do I seem to speak hardly—harshly ? If so, you will quickly recognize that the harsh feeling is not against you, whom I love and reverence, but in truth against myself. When I look back from where I stand now over the wasted years which I have spent trying to drug myself in this very way into unconsciousness of the actual facts of the world around me and my duties towards it—partly, it may be, from vulgar fear of hell, but mostly (I am certain of it) lest I should break that lovely dream (felt all the time more or less distinctly to be but a dream) of the “ love of God,” which was the sole hope or enjoyment I had, having nothing then to take its place—looking back thus I do feel indignant and ashamed. Talk of “ saving my soul,” I was taking the only possible way to ruin—to destroy it ; trying to hold back its evolution, and keep, like any other idiot, the child's mind in the man's body ! Nor is it in any way my own merit that I am at length awakened from my dream to nobler aspirations. There are amongst us those who, ages ago, were men like ourselves, but who have passed forwards to heights of knowledge and benevolence for which we have no measure ; who remain in the world solely for the unselfish purpose of using their wisdom and their powers to help onward those of us who yet lag behind. The world disbelieves their existence—and naturally. Its whole scheme of life would be entirely overthrown if it were forced to admit any spiritual height beyond the sidesman of a fashionable church, or the deacon of a rich Dissenting chapel. But with you and me, who have lived so long in familiar intercourse, as one may say, with the saints of all ages, the case is different. I cannot give *you* proofs which would satisfy the

world, which knows nothing beyond the contents of the five senses ; but to you, a fellow-seeker of the Path to the Higher Life, I can answer, with the certainty of not being misunderstood, *I have felt Their power !* And this is, in truth, why I dare no longer to keep the silence I should, for so many reasons, prefer to maintain. The Great Law is inexorable, that he who would receive help for himself must impart to others all he can : the sole claim upon the Masters is that we have already done our best in the service of humanity, and the only possible reward is the power to serve better.

But I must not linger over this point, for there is another which I must energetically press upon you before passing to the details of the questions between us ; and I cannot help feeling as if I ought to be able to bring it home to you.

Let me, for the momentary purpose of the argument, assume the truth of the whole view of the world which a Christian takes. Let us do our best to realize all that this involves as to the character and the powers of the assumed Creator of the universe. Putting aside, as far as possible, all prepossessions either one way or the other, let us do this as a matter of pure metaphysics, not allowing any thought of consequences to interfere with our judgment ; as we might discuss the history of what some writers have called Pre-Adamite Man. It is not an easy task thus to open our eyes and bid them tell us simply what they actually do see, disregarding everything we wish or expect or think they *ought* to see ; many, perhaps most, men die without ever having done so ; without having ever removed the coloured spectacles which they have been taught they must always wear lest the sun should blind them. But let us try what the pure, white light can show us ; and then, when that is done, I will ask this one question : Is this Christian view in truth what it professes to be—a manifestation of the wisdom, power and goodness of the Creator—of His love for the souls of mankind ? For many years I myself have taught this as an undoubted truth—was I right or wrong ? Or, to put it in other words—the misery and *apparent* failure of the world is a positive fact ; is it true that Christianity can show, as it claims to be able to do, that the world is better, not worse for it ?

I will pass over, for the moment, the initial difficulties which beset the work of “creation.” We will put by for future enquiry

such points as how it came about that—once and no more—the Unchangeable came to wish to “create”; where the Immeasurable found a place wherein to set His “creation” outside Himself; whence the Infinite produced the matter to form it, which did not form part of Himself; how the one Life brought forth *dead* matter, needing to have the life breathed into it from outside; how a soul could be framed which was no portion of the Universal Soul which framed it; and many another impossibility which the empty word “mystery” is day by day losing its old power to cover from men’s awakened thought.

I will give you your almighty, all-loving, all-wise Creator and His creation as we find it. Let us not lose ourselves in generalities, but take a case, as the lawyers say. Thanks to the model lodging-house builder, the cleanliness enforced by the sanitary inspector and the education of the board-school the East End of London does not now show to a casual passer-by the exact stage of wretchedness I have in my mind, though by this time *you* must begin to know where to find it easily enough. But go back, say thirty or forty years ago, and try to recall the horrible filth and squalor of the slums then. Think how, if you were forced to pass through them, you had carefully to avoid touching the foul walls, and pick your way along the fouler pavements; how gladly you would have avoided seeing, and still more hearing, the fearful creatures, of all ages and both sexes, who crowded the narrow lanes, as far beneath the beasts around them as they should have been above; and how thankful you were if you at last emerged without having suffered actual violence or robbery. Then, with this horror in your mind, think of one of those wretched gutter children you would have seen then, base-born, starved, diseased, knowing nothing of life but curses and blows, parental care meaning to it only curses more frequent and beating more cruel; the sins of generation after generation seething within what we must call its mind—familiar with all possible depth of human bestiality by sight and hearing even before it is old enough to share in it. Think of the life stretching out before it—one horrible day of sin and shame and helpless suffering succeeding another, ended at last by a death very likely more shameful and more cruel, if it were possible, than the life—and then tell me how your Christianity proposes to show that *this*, too, is “all for the best!”

Let us see what it has to say. We are told that the almighty, all-wise God makes a human soul fresh, pure, and spotless—the one thing in all the boundless universe which, as we are told, He loves and which He desires to have with Him for ever in heaven, after its life on earth has taught it “by the means of evil, that good is best.” Next, He looks round for a body in which it may learn its lesson, and, with perfect knowledge and full consideration of all the circumstances, this all-wise, all-loving Creator drops it into this miserable babe of which I have spoken, and says to it (in effect):

“Out of these surroundings, with such a physical and mental organization, learn to know and love Me, or be damned for ever! True, every sight and hearing about you all your life will be, must be, sin; but if ever you commit it yourself, one sin, one sin only, be damned for ever! True, never from the first breath you draw to your last, will anything suggest to your mind that there is such a thing as a God above the blinding whirl of misery in which you are caught and held; never mind, if you *don't* learn to know Me, be damned for ever! True, the suggestion that this God loves you, that He has power to do what He pleases, and yet leaves you such as you are and He has made you, would seem to you, if you could understand it, a more awful blasphemy than ever atheist was burned at the stake for—never mind; love Me, or be damned for ever!”

Pardon me, my friend; in the heat of argument I have misrepresented your case—I have dared to say that you believe that God *loves* this soul He has made and thus housed. I was forgetting my theology. Upon this innocent, unhappy soul is to be laid another burden worse than the disease, the cold and hunger—all the misery of its physical state, worse than the foul, sodden degradation of the mental organ it is forced to use. From the moment of its birth (He only knows why) God *hates* it! or as you put it, it is born under the wrath of God. There is no more dream of love for it in heaven than on earth!

And *this* is the first word of the “gospel”—the “glad tidings of the grace of God!” Let us pause here, and take breath—we need it.

In the meantime let me take the opportunity to ask you: Do you really seriously mean to tell me that the occurrence of certain

words so interpreted in a book said to have been originally written nearly two thousand years ago, but confessedly much altered since, is revelation enough to make you believe all this, and the more which remains to come? If you and I had not been brought up from our infancy to base our whole view of life and religion on this foundation without enquiry or consideration, do you think twenty bibles could have induced us to accept it? Of course, I know well enough the various ways in which theologians try to cover up the weak points with a cloud of words. My interest in your reply will be chiefly to see which of them your native honesty and clear head will permit you to think of using to *me*! The matter of tradition is a later question—so far we are on the ground of general Christianity—Catholic and Protestant alike, and I should be glad to keep the discussion there, as long as we can, for the sake of others.

With best wishes for your success, believe me,

Yours very affectionately,

ARTHUR A. WELLS.

THE BARON'S ROOM.

"It's very mean of you, Mr. Digby," said Miss Van Renslaar, of New York. "I want to learn all about your institutions, and you refuse me an introduction to your family ghost."

"Miss Van Renslaar," replied her host, "ask me anything else, and it's yours."

"You won't?"

"I'm sorry to use such a phrase to a lady. No—I won't."

It was Christmas Eve, and a small party of people were seated in the smoking-room of Hensham House. Now Hensham House was built in the sixteenth century, and, like all properly constituted country houses, it owned a haunted room, in which Miss Van Renslaar desired to spend the night. Her host being obdurate, she turned to her hostess.

"Won't you persuade him, Mrs. Digby?"

"I'm afraid I must join forces with him, dear. Of course there's nothing in the story; but after Mrs. Lesley was found fainting in that room when her maid went to call her, we've never put anyone there."

Miss Van Renslaar heaved a sigh; then she brought her palms together with a joyful clap, and spoke.

"Here's Colonel Vansittart," she cried. "He's a British soldier, and a V.C. You'll let him sleep in your haunted room, Mr. Digby, and tell us what he sees there?"

Digby laughed.

"Certainly," he said, "Vansittart shall sleep there if he wants to do so. I'm not afraid that he'll see the ghost."

"There!" cried Miss Van Renslaar, "you hear that, Colonel Vansittart. You'll sleep there to-night, won't you?"

Colonel Vansittart knocked the ash from his cigar, and made the following surprising answer:

"I'm sorry to refuse you, Miss Van Renslaar."

"You won't sleep in that room? Well! You're not afraid of the ghost?"

Colonel Vansittart glanced round the circle, and answered deliberately, "I think I am, Miss Van Renslaar."

The listeners laughed. Then, as the speaker's face remained perfectly serious, they glanced at each other, and were silent. Vansittart was a tough, bronzed soldier, aged between forty and fifty, and had seen many phases of life in most of the countries of the globe.

"You don't really believe there are such things as ghosts, Colonel Vansittart?" said Mrs. Digby.

Colonel Vansittart smiled. He did not speak immediately, and she repeated her question.

"I don't know," answered her guest slowly; "I don't say that I believe in ghosts. I say that I once spent the night in a haunted room, and no power on earth could make me sleep in another room with the same reputation."

"Why not?"

Vansittart paused; then he said slowly and gravely, "Because, though I've seen my share of horrors, I never saw anything that could compare with what I beheld there, and I don't want to see it again."

"It's Christmas Eve," said Mrs. Digby, "a good hour for ghost stories. Tell us what you saw."

Vansittart seemed to be a little averse to complying. A chorus of entreaty arose. He reflected for a few moments, and finally began, speaking slowly, and staring into the fire:

"It was in the autumn of 18—. I had been staying in Paris, and was about to return to England, when I met an acquaintance, Stanley by name. We were at Harrow together; I had not seen him since our school-days, when he used to be a queer silent fellow, rather impressionable and not over strong. He was rich and had never settled down to any occupation; he seemed to be inclined to moon about through life, just as he used to moon at school. We fraternized, as the stiffest Englishmen do when they meet abroad; he told me he was on his way to Touraine to see some property—vineyards and a wine manufactory, I believe—which he thought of buying from their

owner, the widow of an Englishman. He suggested that I should accompany him, partly because Touraine is one of the most interesting districts in France from the antiquarian's point of view; partly because I had recently returned from California and knew something of vine-growing. I consented, having nothing particular to do, and we started for Touraine together. The village whither we were bound was not far from Vouvray, and we arrived there on the morning of a November day. We put up at the inn, and Stanley went to call upon the would-be vendor of the vineyards. He was asked to dine with the family that night, and he accepted. Having done his business he returned to me, and we went for a stroll. Outside the village we came upon a quaint, picturesque old house, which was evidently uninhabited. We entered the grounds and were engaged in exploring them, when a voice behind us inquired politely whether we had come with a view of taking the house, which was to let. We turned and saw an old man who was obviously a gardener or caretaker. We explained matters to him and inquired who was the owner of the house.

"'Monsieur le Baron De ——,' he said. 'But Monsieur le Baron did not live there; he had never occupied the house since he had succeeded to the property; Madame la Baronne did not like the place.'

"'That is strange,' I remarked, wishing to find something to say, 'the house being charmingly situated.'

"The old man pursed up his lips and shook his head mysteriously. 'Perhaps,' said he, 'it is not so strange as monsieur thinks; a former Baron De —— died there, in that room'—he pointed to a window on the first floor. 'He died by his own hand, monsieur, and though the good father has blessed the place, it is in vain. The room is frightful, monsieur. Ah! it is terrible.'

"'Haunted!' cried Stanley. 'Isn't it incredible how these beliefs persist? A fine old house empty, and all because of a childish superstition.'

"He spoke in English, and then addressing the man he asked for the story.

"The old fellow was by no means loth to talk. The house, he said, was very old, and, as we could see, an exceedingly fine one. The old Baron, who had been a notoriously evil liver, had committed suicide by cutting his throat. This had occurred some two hundred

years ago, but since that time the house—or rather, that particular room—had been uninhabitable. Four persons, in his memory, had watched therein; one of these had died in raging delirium; one was found dead in the room from apoplexy; another was now in a madhouse in Tours; the fourth had been found to have followed the evil example of the Baron, and taken his own life by cutting his throat with a knife from some Indian trophies on the wall. Connected with this last case there had been one circumstance which was inexplicable. The knife with which the deed was done was found lying at a considerable distance from the corpse, which was stretched on a couch at one end of the room—the face slightly distorted, the limbs apparently composed with care.

“Despite the elaborate evidence with which our informant supported his tale, we were of course disposed to laugh at the whole affair. Stanley was especially amused; and it was he who proposed that we should spend the night in the haunted room. He had always, he told me, taken a great interest in these manifestations of human credulity. I was not myself particularly attracted in that direction, but still I was prepared to fall in with the project, for the joke of the thing.

“The old man appeared to be genuinely terrified by our suggestion. At first he refused altogether to permit the experiment, and it was only when, after repeated solicitations, Stanley offered him a substantial bribe, that he very reluctantly yielded, declaring even then that our blood was upon our own heads, and that he absolutely washed his hands of the consequences. We left him crossing himself and praying to the saints, and returned to the inn. Stanley went to dine with the widow and the son of the late proprietor of the vineyard and wine manufactory, while I dined alone at the inn, wrote a couple of letters, and then went out to call for Stanley, as we had arranged.

“The widow's house was on the way to the haunted château, and as I approached it I saw Stanley waiting for me outside the gate. He was standing quite still, and as the moonlight shone on his face it seemed to me that he was unusually pale, and that his eyes looked strange and glassy.

“‘There you are!’ I said. ‘Are you ready to tackle Monsieur le Baron?’

“ ‘ Yes,’ he said, after a slight pause, ‘ I am ready.’ ”

“ His voice also seemed strange, I thought ; it sounded muffled and hollow. I glanced at him, and could not help feeling slightly uncomfortable. Why had he grown so suddenly nervous—so much less confident than before ? ”

“ I whistled gently as we walked ; he was silent, and his face seemed to grow more and more wild and startled. Sometimes he walked level with me, sometimes in advance, but he never lagged behind. Gradually as we went on I too became uncomfortably nervous ; the sense of some horrible presence forced itself upon me ; it was folly, and yet it was a feeling which it was impossible to shake off. I was conscious of an intense physical exhaustion such as I had never before experienced ; it felt as though some unseen power were making a frightful demand upon my vitality. ”

“ At last we reached the château, and were there met by the old man, who began to entreat us even now at the eleventh hour to abandon our enterprise. ”

“ I should have wavered, but Stanley, throwing off his depression, insisted with a somewhat ghastly hilarity upon entering the house. Realizing presently that all his protests were useless, the old man at last relapsed into mournful silence and reluctantly conducted us to the haunted room, which we found to be large, solidly furnished, and hung with tapestry, which swayed and bulged out horribly with the draught—for it was a windy night—as though pressed by some hidden or spectral form. ”

“ The room was fairly well lighted, but the corners were shadowy, and there were suits of armour in them ; and again and again the gruesome idea thrust itself upon my imagination that the closed vizors of the helmets might be hiding grinning skeleton heads or livid, dead faces. There were chairs, a table, a couch, a cabinet of china ; and the Indian knives and trophies of which we had heard were suspended on the wall. The wall at the end of the room was almost covered by a huge, dusty mirror, and facing this mirror was the chair in which the Baron had died—in which it was said that he still appeared nightly to repeat his awful act. ”

“ The old man left us. I locked the door, examined the room and lit another candle. ”

“‘Now, then,’ I said, with an assumption of cheerfulness, ‘we’re ready for him, eh?’

“‘Yes,’ said Stanley; but I noticed that he spoke in a strange, mumbling voice, and began to pace to and fro. I really began to fear what might be the effect of fright upon the man’s brain and nervous system; although it was only a senseless terror, yet it might have disastrous results.

“‘Look here, Stanley,’ said I, ‘I don’t relish this place much myself. If you don’t like it either, let us go.’

“He did not answer, but ceased his walk, and stood staring into the mirror, as though he were watching something. It was certainly becoming decidedly ghastly, and my nerves were getting so unstrung that when a mouse squeaked and rushed across the room, I fairly jumped with the fright. I again became conscious of the horror of some dreadful unseen presence, and of that strange and fearful drain upon my physical strength. Unmistakably something in the room was trying to suck my life out of me. With all the strength remaining to me I strove to set my will against that of this invisible yet palpable diabolical presence, and gradually I felt the drain lessen; the effort slackened, and I was able to breathe once more.

“I looked at Stanley, and was overcome with horror at the pinched, drawn expression on his face. His voice was nothing but a low mutter when he spoke in answer to me.

“Suddenly he began to examine the trophies on the wall. He took down one of the knives with a strange, convulsive clutch, and looked earnestly at it. Then it slid from his hand, and fell on the table, and again he began that restless, unnatural tramping to and fro, like a prisoned tiger ever rushing up and down its cage.

“‘For mercy’s sake, man,’ I cried, impatiently, ‘sit down, and talk like a rational being.’

“He turned a pallid face and glittering eyes towards me, and continued his walk. Half-past eleven struck—and then the quarter to twelve.

“‘The Baron is nearly due,’ said I, trying to laugh.

“Stanley laughed too. If you can fancy the laugh of a dead man, galvanized for a moment into a ghastly semblance of life by a devil, you may perhaps be able to form some idea of what his mirth was like. I shuddered in spite of myself, and with the irresistible dread

that was beginning to steal over me, I felt the return of that tremendous drain upon my vitality which I had experienced twice previously. I never felt anything like it before or since, and the sense of overwhelming terror which it brought with it appeared to lessen my powers of resistance. The clock of the château began to toll midnight.

“Stanley made three long strides and sat down in the suicide’s chair, close to the table where the knife had fallen. I felt a sickening thrill of horror. I sprang towards him, standing behind the chair, and caught him by the shoulders :

“‘Great God ! Stanley,’ I cried, ‘get up ! That’s the ghost’s chair, and the time has come !’

“His hand went out towards the table. A swirl of wind shrieking round the house blew out the tapestry near the mirror, and as I involuntarily looked up,”—here Vansittart’s voice grew husky with horror—“my eyes fell on the mirror, in which I saw the whole room and its furniture reflected. I saw my own reflection, my hands clutching the figure in the chair. I saw what I clutched, and I swear to you that the thing I held was not Stanley. It was a man in the dress of the seventeenth century. It held in its hand the Indian knife which had lain on the table, and was drawing that knife across its horrible severed throat. The face was one I had never seen before, discoloured, ghastly, with fixed dead eyes and a horrible, grinning mouth, that sneered at me with a travesty of mocking, malignant life. The thing sat stiffly in the chair, sawing at its throat, from which the blood was flowing. I had just time to realize the full horror of my position—that I was alone in the house with this monstrous companion ; that the friend, upon whom I had depended in undertaking this adventure, had not only left me in the lurch, but had in some inexplicable manner himself changed into this frightful object—before I fell to the ground in a faint.

“When I recovered consciousness I found the old gardener and two younger men beside me. The sun was shining, and the broken door, which had been forced open, lay on the floor. I compelled myself to rise, and cast a horror-stricken glance round. The knife lay on the floor with a red stain on the blade, but other stain there was none, and the horror of last night was there no longer. I began to question the men, who stated that they had found the door locked,

and the windows being too narrow to permit of their making entrance by them, they had forced the door and found me insensible.

“‘Where was the other gentleman?’ I enquired.

“‘The other gentleman was not there,’ they replied.

“‘The door was locked? Was the key inside?’

“‘Yes, the key was inside.’

“Evidently just as I had left it last night. My hair literally rose on my head as I made for the inn. Stanley had not returned, but I found a letter from the son of the lady with whom he had dined. It stated that my friend had been seized with a sudden attack of giddiness and faintness, which had persisted so long that by the doctor’s advice he had passed the night beneath their roof. I started at once to the widow’s house, and was met by her son, who appeared nervous and excited. He told me that Stanley had been assisted up the stairs with difficulty, and finally, as he seemed to be much better, was left for the night.

“He had been heard to lock his door, and his heavy breathing had been noticed at ten o’clock, when they had gone to rest. This morning they could not make him hear, and they were beginning to get very anxious about him, and indeed were just then considering whether it might not be advisable to break open the door.

“It had been just half-past ten when I met that appearance of Stanley outside the gate, and I already felt intuitively a horrible certainty as to what I should see as I accompanied the young man to the door of the room. It was locked, as he had said, and no reply came to our knocking; so we forced it open. Stanley lay on the bed. He was perfectly still, and the bedclothes were not in any way disarranged.

“His face, the eyes slightly open, was like a mask of yellow wax; all the colour had flowed away from it with that which stained the whiteness of the sheet, and curdled on the parqueted floor. Across the throat was a terrible wound. The young fellow who accompanied me gave a cry of horror and dismay. Presently he began a fruitless search for the weapon that had inflicted the dreadful injury; but I did not join him, for I knew that he would not find it. I knew that it hung with the Indian curiosities on the wall of the Baron’s Room.”

IVY HOOPER.

MAN AND HIS BODIES.

(Continued from p. 401.)

I.—THE PHYSICAL BODY.

The Etheric Double.—Modern physical science holds that all bodily changes, whether in the muscles, cells or nerves, are accompanied by electric action, and the same is probably true even of the chemical changes which are continually going on. Ample evidence of this has been accumulated by careful observations with the most delicate galvanometers. Whenever electric action occurs ether must be present, so that the presence of the current is proof of the presence of the ether, which interpenetrates all, surrounds all; no particle of physical matter is in contact with any other particle, but each swings in a field of ether. The Western scientist asserts as a necessary hypothesis that which the trained pupil in Eastern science asserts as a verifiable observation, for as a matter of fact ether is as visible as a chair or a table, only a sight different from the physical is needed to see it. As has already been said, it exists in four modifications, the finest of these consisting of the ultimate physical atoms—not the so-called chemical atom, which is really a complex body—ultimate, because they yield astral matter on disintegration.*

The etheric double is composed of these four ethers, which interpenetrate the solid, liquid and gaseous constituents of the dense body, surrounding every particle with an etheric envelope, and thus presenting a perfect duplicate of the denser form. This etheric double is perfectly visible to the trained sight, and is violet-gray in colour, coarse or fine in its texture as the dense body is coarse or fine. The four ethers enter into it, as solids, liquids and gases enter into the composition of the dense body, but they can be in coarser or finer combinations just as can the denser constituents; it is important to notice that the dense body and its etheric double vary

* See an article on "Occult Chemistry," in LUCIFER, November, 1895.

together as to their quality, so that as the aspirant deliberately and consciously refines his dense body the etheric double follows suit without his consciousness and without any additional effort.*

It is by means of the etheric double that the life-force, Prâna, runs along the nerves of the body and thus enables them to act as the carriers of motor force and of sensitiveness to external impacts. The powers of thought, of movement, and of feeling are not resident in physical or etheric nerve-substance; they are activities of the Ego working in his inner bodies, and the expression of them on the physical plane is rendered possible by the life-breath as it runs along the nerve-threads and round the nerve-cells; for Prâna, the life-breath, is the active energy of the self, as Shrî Shankarâchârya has taught us. The function of the etheric double is to serve as the physical medium for this energy, and hence it is often spoken of in our literature as the "vehicle of Prâna."

It may be useful to note that the etheric double is peculiarly susceptible to the volatile constituents of alcohols.

Phenomena connected with the Physical Body.—When a person "goes to sleep" the Ego slips out of the physical body, and leaves it to slumber and so to recuperate itself for the next day's work. The dense body and its etheric double are thus left to their own devices, and to the play of the influences which they attract to themselves by their constitution and habits. Streams of thought-forms from the astral world of a nature congruous with the thought-forms created or harboured by the Ego in his daily life, pass into

* On looking at a man's lower bodies with astral vision, the etheric double (Linga Sharîra) and the astral body (kâmic body) are seen interpenetrating each other, as both interpenetrate the dense physical, and hence some confusion has arisen in the past, and the names Linga Sharîra and astral body have been used interchangeably, while the latter name has also been used for the kâmic or desire-body. This loose terminology has caused much trouble, as the functions of the kâmic body, termed the astral body, have often been understood as the functions of the etheric double, also termed the astral body, and the student, unable to see for himself, has been hopelessly entangled in apparent contradictions. Careful observations on the formation of these two bodies now enable us to say definitely that the etheric double is composed of the physical ethers only, and cannot, if extruded, leave the physical plane or go far away from its denser counterpart; further, that it is built after the mould given by the Lords of Karma, and is not brought with him by the Ego, but awaits him with the physical body formed upon it. The astral or kâmic body, the desire-body, on the other hand, is composed of astral matter only, is able to range the astral plane when freed from the physical body, and is the proper vehicle of the Ego on that plane; it is brought with him by the Ego when he comes to re-incarnate. Under these circumstances it is better to call the first the etheric double, and the second the astral body, and so avoid confusion.

and out of the dense and etheric brains, and, mingling with the automatic repetitions of vibrations set up in waking consciousness by the Ego, cause the broken and chaotic dreams with which most people are familiar.* These broken images are instructive as showing the working of the physical body when it is left to itself; it can only reproduce fragments of past vibrations without rational order or coherence, fitting them together as they are thrown up, however grotesquely incongruous they may be, insensible to absurdity or irrationality, content with a phantasmagoria of kaleidoscopic shapes and colours, without even the regularity given by the kaleidoscope-mirrors. Looked at in this way, the dense and etheric brains are readily recognized as instruments of thought, not as creators thereof, for we see how very erratic are their creations when they are left to themselves.

In sleep the thinking Ego slips out of these two bodies, or rather this one body with its visible and invisible parts, leaving them together; in death it slips out for the last time, but with this difference, that it draws out the etheric double with it, separating it from its dense counterpart and thus rendering impossible any further play of the life-breath in the latter as an organic whole. The Ego quickly shakes off the etheric double, which, as we have seen, cannot pass on to the astral plane, and leaves it to disintegrate with its lifelong partner. It will sometimes appear immediately after death to friends at no great distance from the corpse, but naturally shows very little consciousness, and will not speak or do anything beyond "manifesting" itself. It is comparatively easily seen, being physical, and a slight tension of the nervous system will render vision sufficiently acute to discern it. It is also responsible for many "churchyard ghosts," as it hovers over the grave in which its physical counterpart is lying, and is more readily visible than astral bodies for the reason just given. Thus even "in death they are not divided" by more than few feet of space.

For the normal man it is only at death that this separation takes place, but some abnormal people of the type called mediumistic are subject to a partial division of the physical body during

* See the articles on "Dreams" in LUCIFER, November and December, 1895 published also as Transaction No. 27 of the London Lodge.

earth-life, a dangerous and fortunately a comparatively rare abnormality which gives rise to much nervous strain and disturbance. When the etheric double is extruded the double itself is rent in twain; the whole of it could not be separated from the dense body without causing the death of the latter, since the currents of the life-breath need its presence for their circulation. Even its partial withdrawal reduces the dense body to a state of lethargy, and the vital activities are almost suspended; extreme exhaustion follows the re-uniting of the severed parts, and the condition of the medium until the normal union is re-established is one of considerable physical danger. The greater number of the phenomena that occur in the presence of mediums are not connected with this extrusion of the etheric double, but some who have been distinguished for the remarkable character of the materializations which they have assisted in producing offer this peculiarity to observation. I am informed that Mr. Eglinton exhibited this curious physical dissociation to a rare extent, and that his etheric double might be seen oozing from his left side, while his dense body shrivelled perceptibly; and that the same phenomenon has been observed with Mr. Husk, whose dense body became too reduced to fill out his clothes. Mr. Eglinton's body once was so diminished in size that a materialized form carried it out and presented it for the inspection of the sitters—one of the few cases in which both medium and materialized form have been visible together in light sufficient to allow of examination. This shrinkage of the medium seems to imply the removal of some of the denser "ponderable" matter from the body—very possibly part of the liquid constituents—but, so far as I am aware, no observations have been made on this point, and it is therefore impossible to speak with any certainty. What is certain is that this partial extrusion of the etheric double results in much nervous trouble, and that it should not be practised by any sensible person if he finds that he is unfortunate enough to be liable to it.

We have now studied the physical body both in its dense and etheric parts, the vesture which the Ego must wear for his work on the physical plane, the dwelling which may be either his convenient office for physical work, or his prison-house of which death alone holds the key. We can see what we ought to

have and what we can gradually make—a body perfectly healthy and strong, and at the same time delicately organized, refined, and sensitive. Healthy it should be—and in the East health is insisted on as a condition of discipleship—for everything that is unhealthy in the body mars it as an instrument of the Ego, and is apt to distort both the impressions sent inwards and the impulses sent outwards. The activities of the Ego are hindered if his instrument be strained or twisted by ill-health. Healthy, then, delicately organized, refined, sensitive, repelling automatically all evil influences, automatically receptive of all good,—such a body we should deliberately build, choosing among all the things that surround us those that conduce to that end, knowing that the task can be accomplished only gradually, but working on patiently and steadily with that object in view. We shall know when we are beginning to succeed even to a very limited extent, for we shall find opening up in us all kinds of powers of perception that we did not before possess. We shall find ourselves becoming more sensitive to sounds and sights, to fuller, softer, richer harmonies, to tenderer, fairer, lovelier hues. Just as the painter trains his eye to see delicacies of colour to which common eyes are blind; just as the musician trains his ear to hear overtones of notes to which common ears are deaf; so may we train our bodies to be receptive to the finer vibrations of life missed by ordinary men. True, many unpleasant sensations will come, for the world we are living in is rendered rough and coarse by the humanity that dwells in it; but on the other hand, beauties will reveal themselves that will repay us a hundredfold for the difficulties we face and overcome. And this, not that we may possess such bodies for selfish purposes either of vanity or of enjoyment, but in order that we, the men who own them, may own them for wider usefulness, for added strength to serve. They will be more efficient instruments with which to help the progress of humanity, and so more fit to aid in that task of forwarding human evolution which is the work of our great Masters, and in which it may be our privilege to co-operate.

Although we have been on the physical plane only throughout this part of our subject, we may yet see that the study is not without importance, and that the lowest of the vehicles of consciousness needs our attention and will repay our care. These cities of ours,

this land of ours, will be cleaner, fairer, better, when this knowledge has become common knowledge, and when it is accepted not only as intellectually probable, but as a law of daily life.

II. THE ASTRAL BODY.

We have studied the physical body of man both as to its visible and invisible parts, and we understand that man—the living, conscious entity—in his “waking” consciousness, living in the physical world, can only show so much of his knowledge and manifest so much of his powers as he is able to express through his physical body. According to the perfection or imperfection of its development will be the perfection or imperfection of his expression on the physical plane; it limits him while he functions in the lower world, forming a veritable ring pass-not around him. That which cannot pass through it cannot manifest on earth, and hence its importance to the developing man. In the same way when the man is functioning without the physical body in another region of the universe, the astral plane or astral world, he is able to express on that plane just so much of his knowledge and his powers, of himself in short, as his astral body enables him to put forth. It is at once his vehicle and his limitation. The man is more than his bodies; he has in him much that he is unable to manifest either on the physical or on the astral plane; but so much as he is able to express may be taken as the man himself in that particular region of the universe. What he can show of himself down here is limited by the physical body: what he can show of himself in the astral world is limited by the astral body; so we shall find as we rise to higher worlds in our study, that more and more of the man is able to express itself as he himself develops in his evolution, and also gradually brings towards perfection higher and higher vehicles of consciousness.

It may be well to remind the reader, as we are entering on fields comparatively untrodden and to the majority unknown, that no claim is here put forward to infallible knowledge or to perfect power of observation. Errors of observation and of inference may be made on planes above the physical as well as on the physical, and this possibility should always be kept in mind. As knowledge increases and training is prolonged, more and more accuracy will be

reached, and such errors will thus gradually be eliminated. But as the writer is only a student, small mistakes are likely to be made and to need correction in the future. They may creep in on matters of detail, but will not touch the general principles nor vitiate the main conclusions.

First, let the meaning of the words astral plane or astral world be clearly grasped. The astral world is a definite region of the universe, surrounding and interpenetrating the physical, but imperceptible to our ordinary observation because it is composed of a different order of matter. If the ultimate physical atom be taken and broken up, it vanishes so far as the physical world is concerned ; but it is found to be composed of numerous particles of the grossest kind of astral matter—the solid matter of the astral world.* We have found seven sub-states of physical matter—solid, liquid, gaseous and four etheric—under which are classified the innumerable combinations which make up the physical world. In the same way we have seven sub-states of astral matter, corresponding to the physical, and under these may be classified the innumerable combinations which similarly make up the astral world. All physical atoms have their astral envelopes, the astral matter thus forming what may be called the matrix of the physical, the physical being embedded in the astral. The astral matter serves as the vehicle for Jîva, the One Life animating all, and by means of the astral matter currents of Jîva surround, sustain, nourish every particle of physical matter, these currents of Jîva giving rise not only to what are popularly called vital forces, but also to all electrical, magnetic, chemical and other energies, attraction, cohesion, repulsion, and the like, all of which are differentiations of the One Life in which universes swim as fishes in the sea. From the astral world thus intimately interpenetrating the physical, Jîva passes to the ether of the latter, which becomes thus the vehicle of all these forces to the lower sub-states of physical matter, wherein we observe their play. If we imagine the physical world to be struck out of existence

* The word "astral," starry, is not a very happy one, but it has been used during so many centuries to denote super-physical matter that it would now be difficult to dislodge it. It was probably at first chosen by observers in consequence of the luminous appearance of astral as compared with physical matter. The student is advised to read, on this whole subject, Manual No. V., *The Astral Plane*, by C. W. Leadbeater.

without any other change being made, we should still have a perfect replica of it in astral matter, and if we further imagine everyone to be dowered with working astral faculties, men and women would at first be unconscious of any difference in their surroundings; "dead" people who wake up in the lower regions of the astral world often find themselves in such a state and believe themselves to be yet living in the physical world. As most of us have not yet developed astral vision, it is necessary to enforce this relative reality of the astral world as a part of the phenomenal universe, and to see it with the mental eye, if not with the astral. It is as real as—in fact, not being quite so far removed from the One Reality it is more real than—the physical; its phenomena are open to competent observation like those of the physical plane. Just as down here a blind man cannot see physical objects, and as many things can only be observed with the help of apparatus—the microscope, spectro-scope, etc.—so is it with the astral plane. Astrally blind people cannot see astral objects at all, and many things escape ordinary astral vision, or clairvoyance. But at the present stage of evolution many people could develop the astral senses and are developing them to some extent, thus enabling themselves to receive the subtler vibrations of the astral plane. Such persons are indeed liable to make many mistakes, as a child makes mistakes when he begins to use his physical senses, but these mistakes are corrected by wider experience, and after a time they can see and hear as accurately on the astral as on the physical plane. It is not desirable to force this development by artificial means, for until some amount of spiritual strength has been evolved the physical world is about as much as can conveniently be managed, and the intrusion of astral sights, sounds, and general phenomena is apt to be disturbing and even alarming. But the time comes when this stage is reached and when the relative reality of the astral part of the invisible world is borne in upon the waking consciousness.

For this it is necessary not only to have an astral body, as we all of us have, but to have it fully organized and in working order, the consciousness being accustomed to act *in it*, not only to act through it on the physical body. Everyone is constantly working through the astral body, but comparatively few work in it separated from the physical. Without the general action through the astral

body there would be no connection between the external world and the mind of man, no connection between impacts made on the physical senses and the perception of them by the mind. The impact becomes a sensation in the astral body, and is then perceived by the mind. The astral body, in which are the centres of sensation, is often spoken of as the astral man, just as we might call the physical body the physical man; but it is of course only a vehicle—a sheath, as the Vedântin would call it—in which the man himself is functioning, and through which he reaches, and is reached by, the grosser vehicle, the physical body.

As to the constitution of the astral body, it is made up of the seven sub-states of astral matter, and may have coarser or finer materials drawn from each of these. It is easy to picture a man in a well-formed astral body; you can think of him as dropping the physical body and standing up in a subtler, more luminous copy of it, visible in his own likeness to clairvoyant vision, though invisible to ordinary sight. I have said “a well-formed astral body,” for an undeveloped person in his astral body presents a very inchoate appearance. Its outline is undefined, its materials are dull and ill-arranged, and if withdrawn from the body it is a mere shapeless shifting cloud, obviously unfit to act as an independent vehicle; it is in truth rather a fragment of astral matter than an organized astral body—a mass of astral protoplasm of an amœboid type. A well-formed astral body means that a man has reached a fairly high level of intellectual culture or of spiritual growth, so that the appearance of the astral body is significant of the progress made by its owner; by the definiteness of its outline, the luminosity of its materials, and the perfection of its organization, one may judge of the stage of evolution reached by the Ego using it.

As regards the question of its improvement—a question important to us all—it must be remembered that the improvement of the astral body hinges on the one side on the purification of the physical body, and on the other on the purification and development of the mind. The astral body is peculiarly susceptible to impressions from thought, for astral matter responds more rapidly than physical to every impulse from the world of mind. For instance, if we look at the astral world we find it full of continually changing shapes; we find there “thought-forms”—forms composed

of elemental essence and animated by a thought—and we also notice vast masses of this elemental essence, from which continually shapes emerge and into which they again disappear; watching carefully, we may see that currents of thought thrill this astral matter, that strong thoughts take a covering of it and persist as entities for a long time, while weak thoughts clothe themselves feebly and waver out again, so that all through the astral world changes are ever going on under thought-impulses. The astral body of man, being made of astral matter, shares this readiness to respond to the impact of thought, and thrills in answer to every thought that strikes it, whether the thoughts come from without, from the minds of other men, or come from within, from the mind of its owner.

ANNIE BESANT.

(To be continued.)

ON THE BHAGAVAD GÎTÂ.

OF all the scriptures of the Hindus the Gîtâ is perhaps the most widely known. Probably no religion has been split up into so many sects as Hinduism—so much so that it is almost impossible to state concisely what the religion of the Brâhmans really is, for, try as many definitions as we may, we shall find in the end that no one of them is sufficient to cover all the numerous divisions and subdivisions that shelter themselves under the name Hinduism. Yet though each sect has its own particular creed, its particular forms of worship or religious practices, there are two points at least on which they all agree: they all take their stand on the Vedas—though their explanations of them vary more or less—and they all accept the Bhagavad Gîtâ. There is no other book which commands the same deep respect among them all or can sway them equally. In fact, it may be regarded as a kind of viceroy in the religious empire of India, the Vedas being taken as the Emperor. Householders and ascetics, Shâktas and Vaishnavas, Brâhmans and Shûdras all equally bend the knee before this holy representative of the divine ruler—the revealed scriptures.

Nor is it only within the boundary lines of India, among the numerous sects of the Hindu community that the Gîtâ holds its loving sway. Even the mountain-walls of the majestic Himâlayas and the vast entrenchment of the mighty ocean with its rolling waves that break on the three other sides of the holy land of Âryâvarta, could not prevent the overflowing vibrations of this celestial lay from travelling over to foreign countries, to the farthest limits of the earth, to Europe, America, and Australia. Go wherever you may, you will everywhere smell the fragrance of this heavenly flower, though it may be but scantily. Europe sends her missionaries every year all round the world. She is rich, and spends enormous sums of money for the spread of her religion. America,

her daughter, equally rich and energetic, helps her to a large extent in this unhappy propaganda. It is therefore no wonder that her religious book should be translated into almost all the existing languages of the earth, and should thus reach every land, civilized or uncivilized. But what has India? She is exceedingly poor. Her missionaries and religious teachers, the Brâhmans, are but mendicants. She has no steamships and electric telegraphs to carry her messages to other countries. When, therefore, in spite of all these disadvantages, we find that her most popular religious book, the Bhagavad Gîtâ, has been translated into almost all the languages of Europe, and has found its way into every civilized country, we realize that there must indeed be some transcendent merit in these seven hundred verses.

Now, as is only natural, this widespread popularity of the Gîtâ has raised for it as many enemies as friends. Nobody, as a rule, takes much notice of a thing which has little to do with his interests, but when the appearance of a novel object brings him hope and comfort, or on the other hand, threatens to upset his selfish calculations, he comes forward to sing its praises or pronounce on it the verdict of condemnation. It happened exactly thus with the Bhagavad Gîtâ, this marvellous production of the contemplative Brâhman. The impartial hailed it with their whole heart, while the missionaries and others, whose interests lay in the propagation of Christian dogmas and in upholding the alleged superiority of the bible over all other scriptures, attacked it in every possible way. In their eyes it appeared as the production of the devil or as a plagiarism pure and simple—a mere copy of the New Testament. Others base their objections on different grounds. But we need not enter into any discussion as to their validity. Debate and argument have proved to be of little use, for prejudice will not give way, however sound one's reasonings may be. If the Rajas-born egoism of the ignorant missionary finds satisfaction in calling the Gîtâ inferior and posterior to the bible, let us, as Hindus, allow it to do so. Fortunate are we if we can give satisfaction to our fellow-men, even by being the objects of their attack! The only feeling that we have towards them is one of pity for their sad spiritual condition. All we can do is to explain the truth, and declare to the world the real meaning and history of our religion,

trusting to time to cure all diseases of prejudice and error, whether on our part or theirs.

One of their objections, however, may be considered here, for it rests on the very kernel of the *Gîtâ*, on that which it really is. It has been alleged that the poem represents so closely the life and actions of each individual, even in their minute details, that it cannot be considered as giving an account of a historical event at all. Its Krishna, appealing to every heart with the unrivalled instruction which he gives, surely cannot be anything but the divine nature in man; while Arjuna is another name for the struggling soul on the battle-field of life. Thus these ingenious critics have reduced the whole story into an allegory, a phantom of the poet's imagination. But the explanation of this close resemblance of the *Gîtâ* story to the daily life of man, of its wonderful representation of human nature, is not to be found in allegory. It lies far deeper in the mysterious recesses of Nature, and depends on the great fact that whatever is true of the universe is also true of an atom, for the same law rules them both, and in the same way we find the history of a nation reproduced in the daily life of its individual members, and in their every movement. What is an individual after all but the tiny reflection of the eternal sun of humanity, and what are the events of his life but the dim shadows of great epochs in the vaster life of a nation? The plain of Kurukshetra is only a magnified picture of the battle-field of life, and it is in this consideration that we find the reason why the *Gîtâ* presents itself as the picture of the unchanging type of ever-varying humanity photographed through the camera of the poetic imagination. It is not an allegory, but a fact in history, and it is for that very reason that it bears such a striking resemblance to the daily life of individual man, and thus tempts us to take it as a mere creation of some prehistoric romancer.

Now what is this human nature that we find so clearly expressed in the actions of Arjuna? What are the teachings of Krishna that appeal so powerfully to the human heart? What is the *Gîtâ*? The divine Keshava says to his sorrowful disciple:

"Even the man of knowledge acteth according to his own nature; beings follow nature; what shall restraint avail?

"Affection and aversion for the objects of sense abide in the

senses; let none come under the dominion of these two; they are the impediments in his way." (Chap. iii. 33, 34.)

"Abandoning mentally all works in me thy chief good, take shelter in Buddhiyoga and have thy thought ever on me." (Chap. xviii. 57.)

If we look round the world we shall find men of many and various types. Among them will be some to whom nature has given a disposition which is particularly suitable for calm and quiet, intellectual and spiritual work. The range that this class covers is very wide, for we find in it the highly developed spiritual man, the ordinary teacher of philosophy, science, law, and literature, the true and pure politician, and so on, all varying in degree in their possession of the higher qualities mingled in different proportions with the lower ones, varying also in their capacity for abstract thought. This class of people may be called the brain of society in its several functions. There are others whose very nature is to them as a trumpet-call to constant warfare and struggle, to various actions which require especially such qualities as bravery, strength, revengefulness and the like, blended with more or less of intellect. These represent the limited class of military men. On further inquiry we find a third class of men who are specially fitted for work which calls forth activity of the body and mind, but in a comparatively calm and quiet manner. We find in their nature the cunning of the fox rather than the kingly courage of the lion, which we saw residing in the hearts of the previous class. They form what we may broadly call the mercantile portion of the community. These two classes, the second and the third, are only occasionally capable of fixing their mind on things transcending the physical side of our nature; they live in the concrete. The concrete, indeed, is an absolute necessity to their consciousness; and their individuality is like a straw, devoid of any conscious connection with the whole, simply drifting on the mighty current of the vast ocean of humanity. Besides these there is yet another portion of society, of which the members are capable of doing but little work unless they are directed by others. Their intellect is dull and they understand the world around them so little that to them many things seem almost the opposite of what they really are. These can be identified with what is known as the working-class, —the least developed section of society.

This broad division into classes, called by the Hindus respectively the Brâhmanas, Kshatriyas, Vaishyas and Shûdras, may be noticed in any society, whether it be in Europe or Asia; and each of them possesses certain prominent characteristics, which the Indian philosophers and sages have named the Sattva, Rajas and Tamas Gunas, or the enlightening, dimming and darkening qualities, respectively. None of these *gunas* is found exclusively in any one class, for they cannot be separated one from the other: and it is only the prominence of one of them over the others that determines a man's position as a Brâhman or a Kshatriya, a Vaishya or a Shûdra. In fact it is these three qualities entering into different combinations which form the very being of man, the very foundation of individuality. The prominence of the first qualifies a man for the duties of the Brâhman, the second calls him to the functions of the Kshatriya, while his lot is cast as a Vaishya or a Shûdra by the prominence of the second and the third in different degrees.

No one can disregard these manifold aspects of the human character, for which the Gîtâ so carefully provides. You may reject this particular nomenclature, but you cannot make nature monotonous. Her music will always swell into a vast chorus of thousands of voices, which yet produce unrivalled harmony. Everywhere will be found men of different natures, some who are calm, quiet, contemplative, highly intellectual; others who are restless, leonine; others who are busy in earning money, always thinking of making a comfortable home and leaving a great fortune to their children; while others again are dull and stupid, knowing little even of their own selfish interests, and squandering money, if they have any, in drinking and riotous living. This variety is an unfortunate fact, and we must face it as it is. We may explain it in various ways, finding the reason of its existence in the will of God, tracing it back to what is known as heredity, or ultimately applying the infallible law of Karma—the only theory which affords a satisfactory solution of the question.

Now the Bhagavad Gîtâ, admitting this fact of variety and explaining it by the law of Karma, which we shall examine later on, declares to men, in no uncertain voice, "Each of you has a particular nature of his own from which he cannot escape." Free he may be, if you can call it freedom, but only within the narrow sphere of

the particular tendencies of his body and mind. For this life at least he cannot soar above them, he cannot be what he is not; he cannot be a Brâhman and live in the jungle on the charity of others, fixing his mind on abstract thoughts alone, if he possesses the nature of a Kshatriya like Arjuna. If he tries to do so through "aversion," and out of temporary dismay at the heartrending sights on the Kurukshetra of his life, then death is certain for him. "But if from egoism thou wilt not give ear, thou wilt be destroyed utterly" (Chap. xviii. 58). Nature calls him to his duty—to fight, and he cannot avoid it: "If, taking refuge in egoism, thou thinkest 'I will not fight,' to no purpose is thy determination: nature will constrain thee."

"O son of Kunti, bound by thine own Karma arising from thine own nature, that which from delusion thou desirest not to do, that even involuntarily (and forcibly) thou wilt perform."

Man cannot flee from his nature. Is he then nothing more than a mere slave, a bird in a golden cage, peeping in vain through its bars to the arched vault of the boundless blue sky? Are all his aspirations but dreams of fairyland, all his longings and hankerings after the infinite only mirages on the desert of life never to be realized? Surely not. The Gîtâ brings us hope and comfort. There is a secret gateway through which we all may escape from the prison house of nature, however strongly fortified it may be. True, nature binds us fast to the ever-revolving wheel of births and deaths; but she does so through the very support that we ourselves lend to her. As the machinery remains unmoved unless the steam is admitted, so nature remains unresponsive until our own action sets her forces in motion. So that he who is skilful enough may check her course at any moment he will. It is in his own hand.

But how can that be done except by escaping from her altogether? The Gîtâ answers "By not coming under the dominion of affection and aversion for the objects of sense" and "abandoning mentally all works in him," the supreme good of all. (Chap. iii. 34, and Chap. xviii. 57, quoted above.)

It is thus only that we can get rid of the Samsâra (comings and goings). We are to train and guide our nature as a master, and not to be a slave to it. But in order to do that we must first ascertain what our nature is, otherwise our labours

will be vain—nay, more than that, we shall hinder the progress of our Self (Âtman), and may bring “great destruction” upon ourselves. This we may see even from common experience. In our public schools hundreds of students learn together, but they do not all shine in the same department of knowledge. We find children who are very stupid in mathematics while their genius may display itself very brilliantly in literature. Now if we try to make a mathematician of a boy who has no talent for that branch of science, not only will our labours be in vain but we shall destroy the future career of the boy. Just so is it with a man who does not understand his own nature, his capabilities, and yet will not place himself under the guidance of a Guru (a teacher) who has the insight to see things exactly as they are; such a man simply ruins his prospects by applying his energies now in one department of human activity, now in another, under the spur of the impulse prevalent at the time, like a dry leaf driven hither and thither with every blast of wind. True, it will sometimes happen that thus drifting hither and thither we shall ultimately find our own nature, and thenceforward we shall never deviate from it, since it is the result of our own experience. But we waste time, like a boy who is anxious to learn a certain science but who is unwilling to accept assistance from the professor of that science who may be ready at hand. There are professors of the spiritual science also, always at hand and easy of access, requiring neither fee nor reward; so that if our desire be but earnest enough we may begin at once and so save much time. It is true the Guru does not compel his pupil to do his duty, to remain in the calling natural to him; much less therefore will he cause him to change it. But he will hold before the pupil’s eyes his true nature magnified by the magic-lantern of his wisdom, and if the scholar be wise enough he will act up to it, just as the professor of science can only explain the laws of nature, and our acting up to them depending entirely on our prudence and will. The teacher holds before us what is good for us, and says, like Krishna :

“Thus hath wisdom, most secret of all secrets, been declared unto thee by me; having reflected over it fully, then act thou as thou desirest.” (Chap. xviii. 63.)

It is here, however, that we find the basis of what we call the

Guru system in India—a system most wise and beneficial, though at the present day degraded in most cases to a very low level.

Thus we are to ascertain our nature first either from our own experience, or from the teachings of a Guru; and this is necessary not only in the West but at the present day even in India. In the West there never was, and in India there is not now, any sharp division of castes in the most philosophical sense of the term. Now with the spread of irreligion there prevails all over the world what is known in India as “Sankara,” that is, the “intermingling of castes,” so much dreaded by Arjuna and the divine teacher (Chap. i. 40, 41; Chap. iii. 24). In ancient times when everything was in order and society was guided by divine teachers, it was possible to know without difficulty the tendencies of a child from its very birth. He was born in a Brâhman family because it was so determined by his Karma, and consequently he had the capacities of a Brâhman. But those halcyon days are gone; there are now but few pure Brâhman families, but few belonging to the Kshatriya class. Brâhman, Kshatriya, Vaishya and Shûdra are now all mixed together, and we find the children of a Shûdra family with the brilliant genius of the Brâhman. It is now therefore absolutely necessary first to ascertain the nature of the child, and then to cultivate it along its own line, and let it have its full play.

“Let it have its full play?” Shall we then let our nature indulge in its passions and emotions unrestrained? Surely not. The Gîtâ says: “Act abandoning mentally all works in me, thy chief good.” Nature is passionless and emotionless. But it is our Ahankâra, the egoism, that takes pleasure in the playthings of nature. It is our own egoism that makes us like or dislike our nature and our duties. It is this that exhibits itself now under the form of affection, now of aversion. And the Lord says, “Give up all such ideas of egoism, do not come under the sway of affection or aversion, which involve you in sin.”

But we must look upon everything, all our duties, all our property, as belonging to the divine in the same way as our very nature belongs to him. We are but instruments—servants in the field of the Lord, and we should not, therefore, call anything our own.

Let the pupil not grudge that he is a labourer and not a

preacher. The divine does not take into account the stage upon which he acts, but the spirit and the devotion with which he plays his part. For the divine Krishna says :

“ By devotion he knoweth me fully, what I am and what my essence ; having thus known my essence, he forthwith entereth into me.” (Chap. xviii. 55.)

This is the teaching of the Bhagavad Gîtâ, “ Worship the Lord with thine action, in thought, word, and deed ; then liberation is close at hand. No matter whether thou art born in the highest or the lowest class of the community, there is salvation for thee through the very nature thou possessest, through the very capacities with which thou hast been endowed.”

How grand is this teaching ; how sublime the thoughts ; how sympathetic with human nature ! Can we wonder that such teachings should be so popular, should be found consoling by the human heart ?

J. C. CHATTOPÂDHYÂYA.

THEOSOPHICAL ACTIVITIES.

THE ADYAR CONVENTION.

The Convention of the Indian Section and the Anniversary Meeting of the Society was held at Adyar on December 27th, 28th, 29th and 30th, 1895. There was a large attendance of delegates and members, and the crowds who flocked to hear Mrs. Besant's daily morning lectures did not seem to be in the least diminished by the rain of the last two days of the session. A notable feature of the Convention was the presence of seven Americans representing the states of Michigan, Kentucky, New York and Vermont. The public meeting at Victoria Hall, Madras, on the evening of the 29th, commemorating the Twentieth Anniversary of the Society was crowded to overflowing, notwithstanding the downpour of rain. The President-Founder occupied the chair, and short addresses were made by O. L. Sarma of Southern India, E. S. Grece, an American lawyer, Bertram Keightley, and the chairman. All the addresses were heartily applauded. The chief speaker of the evening was Mrs. Besant, the immense audience giving her a most enthusiastic greeting as she stepped upon the platform. Mrs. Besant held conversaziones twice

daily during the session. The business transactions of the Society went on smoothly. A revision of the European Section Committee's draft of proposed amendments to the Society's rules was referred to a special Committee, and their report unanimously adopted by the Convention.

MRS. BESANT'S INDIAN TOUR.

Good news has been received from Mrs. Besant. Her voyage out was pleasant and well occupied with writing, talks to various fellow-passengers on Theosophy, and the usual lectures. She landed at Bombay on December 21st, and was met by Mr. Bertram Keightley and Mr. Upendra Nath Basu, with a crowd of friends and members. They drove to the Society's rooms, holding a meeting at 5 p.m.

In her letter written on arrival at Madras, Mrs. Besant says: "There have been some late and heavy rains, so that the country is very green, and Adyar is exceptionally beautiful. Many clouds are hanging, and the sky looks quite like an English one, though the heat is incongruous with the illusion. The programme for the next few days is full. I lecture on the 27th, 28th, 29th and 30th, the days of the Anniversary meeting and Convention. On these same days we have conversations to which anyone may come from 3.45 to 5.30. Every evening from 7.45 to 9, throughout my stay, there is an evening gathering for questions, restricted to members. Visitors come in for private talks, and the last thing is a little chat on the roof, just with two or three."

One change is noticeable. The missionaries in Madras made no opposition to Mrs. Besant this year, and raised none of their old clamours. It is also to be noted with pleasure that the Press is more friendly. Mrs. Besant writes: "A very good report appeared in the leading English paper, the *Madras Mail*, which is to Southern India what the *Pioneer* is to Northern; the Press is much friendlier this year, and the *Madras Mail* had a very liberal article on 'Hinduism in the West,' referring to the work of Max Müller, Deussen, Vivekananda and myself. The Editor sent it to me and asked me to write on the subject, so I squeezed out time for an article and sent it yesterday. The missionaries have made no attacks this year, either by pamphlets or placards. So as far as the outside public is concerned, we have done better than ever before."

This year Mrs. Besant is going to break new ground; a tour in Scinde has been arranged during March, and the first week in April she starts on her return voyage. On leaving Madras she went direct

to Poona, where meetings for members were held, besides a large public meeting in the Congress pandal to which between 3,000 and 4,000 people came. From there she went direct to Benares, arriving on January 6th, accompanied by various old members who joined her *en route*. The following week was entirely taken up with arrangements for and organization of work at the Benares Headquarters.

EUROPEAN SECTION.

Mr. Leadbeater at the end of January made a tour round the branches in the North of England, lecturing and holding members' meetings at each branch. The public lectures were well attended,

New lines of activity have been opened up in London by the starting of two series of afternoon meetings, on Mondays and Wednesdays. The first set is conducted by Mr. Mead and Mr. Leadbeater, and the second by Mr. Bertram Keightley, who has recently returned from India. Mr. Mead will give a course of six lectures at the Pioneer Club, 22, Bruton Street, Berkeley Square, W., on "The Lives and Teachings of the Later Platonists." The lectures will be delivered on Friday afternoons, 5.30 to 6.30, beginning February 14th.

The lectures at the Blavatsky Lodge have been of great interest, and the meetings have been well attended. Mr. Scott Elliot's paper, "On Recent Investigations concerning Atlantis," attracted a large audience, the illustrative maps adding to the interest of the subject, and helping considerably in its elucidation.

The other Lodges continue their round of lectures and other activities, but there is no special news to chronicle.

AUSTRALASIAN SECTION.

Some half-a-dozen or so of our members are settled in Western Australia, and from all the same story comes, the search for gold is the one interest of the people, so that for the present the prospects of Theosophy in that country are not so bright as we had hoped.

The graduated scheme of study is proving a great success in New Zealand, and in Sydney a class of twenty-two members has been formed to follow out the same lines.

The ordinary activities have been regularly carried on in all the branches. In the Auckland Branch, N.Z., Mr. W. H. Draffin, Miss Lilian Edger and others are lecturing weekly to good audiences. At Wellington, N.Z., there is little to report; the fortnightly meetings are held as usual as are the monthly students' meetings, but the departure of Mrs. Wickens has been a great loss to the branch. The branch at

Christchurch has also lost some valued members, but the earnestness of the group that remains makes up for the loss, and new members are coming in.

The Adelaide Branch has sustained a great loss in the resignation and removal of its hard-working Secretary, Mrs. Elise Pickett, who will shortly leave on a visit to Colombo, and, perhaps, later, to Adyar. The Vice-President, Mr. W. E. Cooke, has been promoted to an important Government appointment in Perth, W. A. He is the new astronomer for the Colony.

Melbourne and South Yarra Branches keep slowly increasing their numbers and are doing good work.

Sydney and its offshoot, the Dayspring Branch, also keep steadily at work with classes, weekly lectures, and Sunday evening meetings. The activities of the Queensland Branches have been largely absorbed by the Countess Wachtmeister's visit. The Countess began in Brisbane with five public lectures, at which there were steadily increasing audiences, and next proceeded to break entirely fresh ground in the surrounding towns of Ipswich, Sandgate, Zillmere, Toowoomba, Southport, Beenleigh, Gympie, and Maryborough; arriving eventually at Bundaberg, where there is a branch of the Theosophical Society. Here she gave a series of four public lectures, and held receptions and enquirers' meetings.

Whilst in Bundaberg the Countess's eyes, which had been troubling her for some time, became worse, and she found herself obliged to relinquish her work. The specialist who was consulted, after a careful examination stated that, owing to the affection having been attended to in time, after two or three weeks' rest, she could continue her lecturing tour in the cooler colonies.

The papers throughout the colonies have given excellent notices of the lectures.

AMERICAN SECTION.

Mr. De Clifford, according to reports and cuttings which have reached us, has been making a successful tour in California, lecturing to good audiences in many parts. Considerable notice has been taken of his work by the local papers, and he appears to have interested many people in Theosophy.

The St. Paul branch, which previously had given no decision in the question of secession, has now officially joined the Section, thus adding a new branch to the list.

The general work of the lodges is being carried on in a satisfactory manner, but no detailed reports have been received.

In Chicago a club known as "The Search-Light Club" has been recently established, in which questions relating to mysticism, Oriental religions and other subjects are dealt with. A class is held on Saturday afternoons for "Occult Study," conducted by Mrs. Brainard, and an Oriental Religion Class meets every fortnight for the discussion of Buddhism, Hinduism and other forms of belief.

REVIEWS.

STELLA; and AN UNFINISHED COMMUNICATION: OR STUDIES OF THE UNSEEN.

By C. H. Hinton. [Swan Sonnenschein and Co. London. 1895. Price 3s. 6d.]

ANYONE who has read Mr. Hinton's wonderful series of *Scientific Romances* will welcome with eager anticipation a book of fiction from his pen; yet it must be confessed that in reading these two stories a sense of disappointment is the predominant one. Not but that there are many luminous passages in the book—many with which Theosophists will thoroughly agree; and in the first of the stories, at any rate, it may fairly be said that there is no lack of exciting incident. Nevertheless, it remains true that the author's previous performances would lead a reader to expect something of more thrilling interest than this; indeed, the theory of the Fourth Dimension offers such magnificent possibilities to the romancer, that one cannot but regret that the first effort in that direction should not have been more successful.

The author himself warns us in his preface that "one line, one feature of the landscape of the land to which these thoughts lead, and only one, has been touched upon," so there is still room to hope that the next feature upon which he dilates will prove more interesting. The central idea of the first story is the discovery by a metaphysically-minded philosopher that the human body is really intended to be transparent—indeed, that it originally was so in the garden of Eden, and that the fall consisted in the primeval invisible man taking upon himself "a coat of skin" and becoming visible—not so bad a symbol after all, perhaps, of the descent into matter! Our philosopher, having made up his mind that man is really transparent, casts about for the

reason of the obvious fact that he does not usually appear to be so, and decides finally that it is in consequence of the structure of the body, which "is composed of all manner of foldings and layers, so that the light gets turned and twisted and sent back, even if it is transparent." He therefore feels that the only way to restore to mankind their lost transparency is so to manipulate the different parts of the body as to make their coefficient of refraction in each case equal to unity, and after many experiments he succeeds in doing this in the case of his young ward, Stella.

All this is, so to speak, prologue, and the story commences with the adventures of a young man who, unaware of the existence of this invisible maiden, goes down to the house to examine the philosopher's manuscripts. Naturally, many things happen which he does not understand, but eventually he becomes persuaded of the actuality of the fair unknown, and of course promptly falls in love with her. She is, however, decoyed away on specious grounds by the "business manager" of a spiritualistic medium, who makes much money out of her in various ways. A characteristic remark of the author's in reference to the Society for Psychical Research is too good to be overlooked. Directly after Stella leaves Beechwood, they send down a committee to investigate her; but, "arriving, as they generally do, after the departure of that which they wish to observe, they were only able to amass some more of those negative observations which form so monumental a tribute to their industry." Of course the hero duly rescues his invisible inamorata and marries her, but their adventures do not end there. He takes her out to Hong Kong, and during a voyage in a coasting steamer they are attacked and conquered by pirates, though Stella's invisibility enables her to save the lives of the Europeans concerned. Eventually she consents, for her husband's sake, to forego her unique peculiarity, and allow her coefficient of refraction to be altered again, so that she becomes once more like the rest of the world.

An Unfinished Communication can hardly by any stretch of courtesy be regarded as a story at all, since the hero does practically nothing but prose through some fifty pages and then get drowned. In the act of drowning, however, he sees his past life as a whole, and feels that he is really living the whole of it simultaneously—and not that life only, but many lives which from the world's standpoint would seem lost in the mists of time.

"In this brief vision between life and life," he says, "in which the soul sees how from life to life events mould and shape themselves, I see that my life has not ever been as it was in this one course. All is slowly

altering from life to life, and in my higher consciousness I see wherefrom, whereunto it moulds itself. I see how . . . I grasp the realized results of ages of the higher transverse growth."

This passage will show that though, regarded merely as stories, one cannot pronounce the contents of this little volume an unqualified success, they yet include many a sentiment with which Theosophists can heartily agree. Witness the following remarks, taken from *Stella* :

"To find your eternal self is not to find yourself apart and separate, but more closely bound to others than you think you are now. You learn yourself in finding yourself linked with others, so that even people who have quite a passing place in your thoughts you find to be deeply connected with yourself. If you feel eternity you will know that you are never separated from any one with whom you have ever been. You come to a different part of yourself each day, and think the part that is separated in time is gone ; but in eternity it is always there. . . . The passing away in time is a delusion—the present just a concentration, like attending to one thing at a time."

Very sensible, too, is the view of our author as to the investigation of the worlds above the physical.

"There is scope for all our energies," he remarks, "in obtaining the necessary faculties of perception. Just as the study of the minute or the very large requires microscopes, telescopes, and other apparatus, so for the study of the Higher World we need to form within our minds the instrument of observation, the intuition of higher space, the perception 'of higher matter. Armed thus, we press on into that path wherein all that is higher is more real, hoping to elucidate the dark sayings of bright faith."

C. W. L.

ORIENTAL DEPARTMENT PAPERS, EUROPEAN SECTION,
THEOSOPHICAL SOCIETY, 1893-1894.

Edited by G. R. S. Mead. [Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. Price 3s. 6d.]

THIS series of interesting papers, written mostly by members of the Indian Section, may now be procured in a neat cloth binding, with a full index, making a useful little volume of some 230 pages. Copies of the series are now very rare, only fifty copies being for sale. The Oriental Department of the Section is out of incarnation at present, storing up experience on the devachanic plane prior to reincarnation.

THE GREAT PROBLEM OF SUBSTANCE AND ITS ATTRIBUTES.

[London: Kegan, Paul, Trench, Trübner & Co., Ltd., 1895. 5s.]

THE author of this work hopes to overthrow the "complicated" and "mischievous structures," "the *a priori* schemes of Kantian and Hegelian transcendentalism"! We wish him better success in his next attempt, and a better outfit for it. He himself regrets that he is unable to rewrite the work before us. May we, in all kindness, venture to suggest that to upset Kant and Hegel may require a work which not only does not require to be re-written, but which also must be one which is not easily to be improved upon? The philosophy here expounded is indeed of a novel description, for we are provided, at the start, with the generous allowance of three Absolutes! 1. *Absolute Substance*. 2. *Absolute Impersonality*. 3. *Absolute Personality*.

There is the further attempt made to philosophize Christianity. This is perhaps better worth making than the overthrow of Kant, but is no nearer accomplishment. Nevertheless, there are in this work many points which deserve attention, and will serve to make the embryo philosopher don his thinking-cap.

In a foot-note (p. 153) our author seems to think that he has overturned Sir William Hamilton (as well as Kant and Hegel) by drawing our attention to the fact that "his unconditioned was tantamount to annihilation, in as far as his unconditioned was the abrogation of all quality." Considering that "quality" implies "condition," and *vice versa*, it needs no Socrates to tell us that, for of course, the unconditioned *must* mean the "abrogation of all quality" *as known to us*.

Our author's view of the atonement is one that will be shared by many Theosophists. "Hence, faith in Jesus Christ means, not the substitution of Christ for us, but the application of Christ to us; for hereby it is that we are made one with him, and become partakers with him."

In conclusion, we earnestly recommend a consideration of the Vedânta philosophy to our author.

O. F.

DIVINITY AND MAN.

By W. K. Roberts. [M. N. Roberts, Mexico, Missouri.]

A BOOK full of the most beautiful sentiments, expressed in the finest language Webster's Dictionary can furnish. To a student of character (if to no one else) it is not without interest. In its 250 pages a typical

middle-class American of 1895 has succeeded in expressing his whole mind on heaven and earth—and a good deal more; and the comparison with the views of the corresponding English member of the great *bourgeois* class is curious. His mind has, in a way, opened to spiritualism—nay, to Theosophy: in his sketches of what lies before, behind, and around us he has evidently intended to come much nearer to the occult view that he has, in fact, succeeded in doing; he denounces vicarious atonement, and sprinkles his pages with such words as Karma in a manner which would make our ordinary English “good people” gasp with horror. But when you look more closely, you will soon perceive that this, though change, is not progress; it has not widened his views nor enlarged his mental horizon one hair’s breadth. Nay, his unsophisticated reverence for the constitution, for popular representation and public opinion as the panacea for all possible evils, strikes us English as old-fashioned—such as has not ventured to express itself here in public for fifty years at least.

Polonius-like, he is full of good advice. Advice do I say? Nay, “Commands and Admonitions to Sages and Leaders of the Âryan, the Semite, the Turanian and the Ethiopian Nations” and so forth down to “the Individual in Daily Life”; and all of a pure morality worthy of Martin Farquhar Tupper himself. But of one gleam of any idea of anything beyond the almighty dollar, of any dignity beyond the respectable, well-married elder of a church and superintendent of a Sunday School, the new *bourgeoisie* seems as free as the old. And it is just here that lies a lesson which may perhaps moderate our pride in the dissemination of certain of our words and phrases in modern English literature. After all, there are but few to whom it is possible for Theosophy now to give the new life and the new light which will not be the portion of humanity in general for generations to come; and, for the rest, whether they speak of Karma or divine providence, whether they pray to Almighty God or (like our author) write psalms in glorification of the Infinite, of the Infinite Soul, of Infinite Justice or of Infinite Love, is a matter of words—and words only.

W. B.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 4:—The visit of Madame Blavatsky and Colonel Olcott to Simla and some of the phenomena connected therewith, form the subject of this month's "Old Diary Leaves." The stories have all been told before, but Colonel Olcott gives one or two fresh details, and is, as usual, interesting. "The Astral Body and Diseases" is an article translated from the French, in which it is said that remedies act through the astral and not by means of their physical elements; a theory which is sadly in need of a little evidence. This paper is followed by a psychometrical reading of Madame Blavatsky's character. As Madame Blavatsky appears to have been present, the "psychometrical" aspect of the proceedings is not very apparent. The conclusion of Mrs. Oakley's lecture on "The Psychic Powers and Faculties of the Christian Saints" is given, and contains some interesting information, after which follows "The Legend of Dwâarakâ," and a more or less occult interpretation of the same. The other articles are: "A Scientific Exposition of Purity of Thoughts, Words and Deeds as taught in Zoroastrianism," and "A Change of Personality," the latter being translated from the French of Colonel de Rochas. A hypnotized subject reaches other planets in her astral body! "Notes on Scientific Experiments" require much correction

before they can reasonably be called "scientific."

A.

THE PATH (*New York*).

Vol. X, No. 10:—The letters of Madame Blavatsky to her family having concluded, a new set is now being published, some of which were written to Dr. Hartmann about ten years ago. The first deals with a psychometric vision derived from an "occult letter," and gives a description of the temple of the Teschu Lama. The second letter is concerned mainly with private matters, and with the writing of *The Secret Doctrine*. This is followed by an article on Yugas and "Some Views of an Asiatic," a letter published in *The Platonist*. "Theosophy and Modern Social Problems" is a paper by Mr. Neresheimer, attempting to give some methods by which the problems may be solved. Mr. Johnston still deals with the hymns of the *Rig Veda*..

A.

THE VÂHAN (*London*).

Vol. V, No. 7:—The question as to the sufferings of animals and reincarnation in the animal kingdom is admirably dealt with by F. A. The other questions relate to the leaving of the body in sleep, (answered by A. B. and C. W. L.), the evidence of an occult school in the early Church, a passage in *The Secret Doctrine*,

and thought transference—a sufficiently varied choice of subjects.

A.

TRANSACTIONS OF THE LONDON
LODGE (*London*).

No. 28:—Comprises an address by Mrs. Besant, "The Future that Awaits Us," a sketch of human evolution through the stages that lie before the race. The opening portion gives a broad outline of the earlier evolution, the birth of the human ego and its gradual growth to its present condition. The main part of the lecture deals with the expansion of consciousness through the higher planes, and the characteristics and powers belonging to the different levels. The whole subject is treated in an admirable manner and clearly enough for even the most elementary reader to form some idea of the great scheme of evolution presented by Theosophy.

A.

MERCURY (*San Francisco*).

Vol. II, No. 5:—Opens with an article on "The Rationale of Hypnotism and Mesmerism," in which much information is condensed into a convenient form. The theories of Mesmer and the various hypnotic stages are discussed in the opening portion of the paper. "The Dream of Har-ma-akku," an exposition of Egyptian symbolism, is continued, and under the heading "Behind the Veil" a story of a dream is given. In the London Letter a curious mistake has crept in, probably through leaving out some part of the communication—the syllabus of the Blavatsky Lodge Sunday evening discussions being printed as that of Mrs. Besant's lectures at Queen's Hall.

A.

THE IRISH THEOSOPHIST
(*Dublin*).

Vol. V, No. 4:—"Shadows and Substance" is a somewhat high-flown article by Æ., which contains a few neatly turned phrases. No. VI, of the "Songs of

Olden Magic" is absolutely bare and without adornment in any sort of colour. The humorous reader will suffer keen disappointment. Other contributions are continued, and C. J. translates a portion of one of the Upanishads. The number concludes with a grotesque conversation, under the title "Round the Hearth."

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 11:—The first article treats of the relation between Theosophy and the Theosophical Society. M. Lecomte contributes a long and elaborate article on double personality, the case of "Mireille" being described in detail, and a theory of the phenomenon derived from a consideration of the incidents. As the subject is stated to go to different planets when in a trance condition, a little doubt as to the strict accuracy of the visions must be pardoned. Dr. Pascal's article on the "Kâma-Mânasic Elementals" concludes in this number, which also contains a paper on "Man according to Buddhist Teaching," letters on Materialism and Theosophy, and an interesting case of projection of the double.

SOPHIA (*Madrid*).

Vol. IV, No. 1—*Sophia* begins its fourth year with this number, and, as the editor says in his introductory remarks, the fact of such a journal having been able to exist in Spain for three years is a most encouraging sign. The translation of Mrs. Besant's articles on Karma is continued, and the paper on "Occult Chemistry," published in the November number of *LUCIFER*, is reproduced, the illustrative diagrams being included. The issue also contains another communication from Florencia Pol on the spiritism of Kardec and a reply by José Melián, and an article, also by the latter, on the conditional immortality of the human soul.

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 45:—Opens with a New Year's greeting from the editor, which is

followed by a paper from "Afra," on the "Relations of Theosophists to Theosophy and the Theosophical Society." The translations of *The Key to Theosophy*, *Through Storm to Peace*, *The Idyll of the White Lotus*, and *Light on the Path*, are continued, as is "India and her Sacred Language." A translation of *The Theosophical Glossary* is begun.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 25:—Opens with an editorial greeting on the beginning of the third year of its existence, in which the Karma of the nations and war as the unfortunate but necessary outcome are discussed. This is followed by an article on the women of India, translated from *The Theosophic Thinker*, and the ninth and tenth chapters of the *Bhagavad Gitâ*. The issue concludes with a translation of the *ABC of Theosophy* and some maxims from Epictetus.

A.

LOTUS BLÜTHEN (*Leipzig*).

No. 40:—Contains a metrical transcription into German of a portion of the editor's "Jehoshua," an unsigned article on the Sacred Syllable OM, and on the Elective Affinities of Spiritual Powers, and the conclusion of the translation of Mr. A. M. Glass's article from *Lucifer*, under the title "Resurrection."

A. A. W.

THEOSOPHY IN AUSTRALIA (*Sydney*).

Vol. I, No. 9:—"The Outlook" deals with the general signs of increased interest in matters occult. "Forging of the Blades," is an article on a symbolical tale published some years ago. An ill-advised interpretation is attempted. The questions this month relate to prayer and the Lama of Tibet.

A.

JOURNAL OF THE MAHÂ-BODHI SOCIETY (*Calcutta*).

Vol. IV, No. 9:—Professor Max Müller's ideas on the human soul are reprinted from *Borderland*, after which comes a continuation of the famous and wearisome Temple case. The correspondence includes an interesting account of St. Josaphat, an Indian prince, the story having a great resemblance to some of the incidents in the life of Buddha.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 47-50:—The editorial in one of these numbers is on the subject of Christmas, and compares the birth of Christ with that of Buddha, calling attention to the conspicuous signs at the latter's birth and the evil forebodings in the other case. Mr. Leadbeater's article on "The Aura" is reprinted from *The Theosophist*. Other papers deal with Hatha Yoga and the celebrated picture prepared for the German Emperor, the latter being by Mr. C. Jinarâjadâsa.

A.

THE THEOSOPHIC THINKER (*Bellary*).

Vol. III, Nos. 49-51:—The series of papers under the heading "Theosophical Reader" concludes in No. 49, the last contribution relating to matter and ether, some useful scientific information being given. *Tiru Mantra* and the articles on "The Doctrine of Grace" are continued, the other papers including "The Three Gunas," "Is Reincarnation Necessary?" and "Man and his Mission."

A.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. V, No. 5:—This number opens with an interesting paper from the Zoroastrian standpoint, "The Head and Heart Discipline." A report of a speech by Mrs. Besant is given, dealing with the present situation. "Mahâtma's and

Saints" and "Uranian Appellation of the Lunar Orb" are reprinted from *The Theosophist*.
A.

THE LAMP (*Toronto*).

Vol. II, No. 6:—"Five Minutes on the Harp of God" is the title that bursts upon our astonished eyes as we open *The Lamp*. The title is certainly striking, but we soon subside to the commonplace when we read further. The opening article is on "The Things that are Unseen," and the "Mystery of the Moon," which is termed "A Satire," still continues its erratic course.
A.

THE PACIFIC THEOSOPHIST
(*San Francisco*).

Vol. VI, Nos. 5 and 6:—The article on the iron age is concluded, and presents a formidable array of questionable statements. This is followed by "The Adepts of the Bible," and judging from the meagre result, the book has not proved a very successful hunting-ground. Activities and reviews complete the issue. A.

BORDERLAND (*London*).

Vol. III, No. 1:—With the beginning of this volume extensive alterations have been made. The journal is considerably enlarged and the price has been increased to half-a-crown. If the future numbers are equal in interest to the present one, the higher price should not interfere with the circulation. The story of "A Modern Demoniac" is one of the most horrible we have read; it is especially unpleasant as it bears every sign of truth, and is simply an interview of Mr. Stead with an obsessed person. The new experiments in psychic photography are of much interest, a lady in one case being photographed along with her own double, faintly outlined. "Psychic Healing" gives a long account of Francis Schlatter, the extraordinary American healer. Large portions of the papers on dreams and occult chemistry have been reprinted from LUCIFER, and the interesting proceedings of the Society for Psychical Research supply a good deal of the matter.
A.

RELIGION FROM A MYSTIC
STANDPOINT.

This, we are informed, is a paper read before a philosophical society by a clergyman of the Church of England. It is a defence of the mystical view of religion, a mystic being defined as "one who has come into conscious fellowship with the inner significance of things." The definition of religion is curiously narrow and crude. "Religion I understand to be a theory of personal agency in the universe, belief in which is strong enough to influence conduct." On the whole, there is a distinct advance beyond common orthodoxy, but we hope that mystic religion will not stop there.
A.

OTHER PUBLICATIONS.

We have also received the following: *Modern Astrology*, with a leader on the Astronomer Royal's opinion of Astrology, a paper on "Sex Affinity" and many answers to correspondents; *The Brahmanavâdin*, the new Hindu fortnightly journal, dealing with Vedântic philosophy; *The Prasnottara*, the journal of the Indian Section; *The Seen and the Unseen*, the new Australian spiritualistic magazine; *The Metaphysical Magazine*, with articles on "The Sub-Conscious Mentality," "Hypnotic Suggestion and Crime," "Early Greek Philosophy on Being"; *Book Notes*; *Light*; *The Agnostic Journal*; *This World and the Next*, the Australian Spiritualistic and Mystical magazine; *La Revelación*; *The Theosophical Forum*; *Âtmâ's Messenger*, which now announces that its policy has been changed, it no longer serving as an organ of fraternal societies; *Theosophie en Materialism*, a Dutch translation of a lecture by Mrs. Besant; *Premature Burial*, by Dr. Hartmann, an English edition, with some fresh matter added, of the American work reviewed some months ago in LUCIFER; *Earth to Earth Burial*, a small and eccentric pamphlet; *American Oriental Department Paper*; *The Mission of the Muses*, by R. B. Holt, treated symbolically; and the first number of *Isis*, a most disappointing production.

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